THE CLIOSOPHIC SOCIETY
PRINCETON UNIVERSITY

CHARLES RICHARD WILLIAMS

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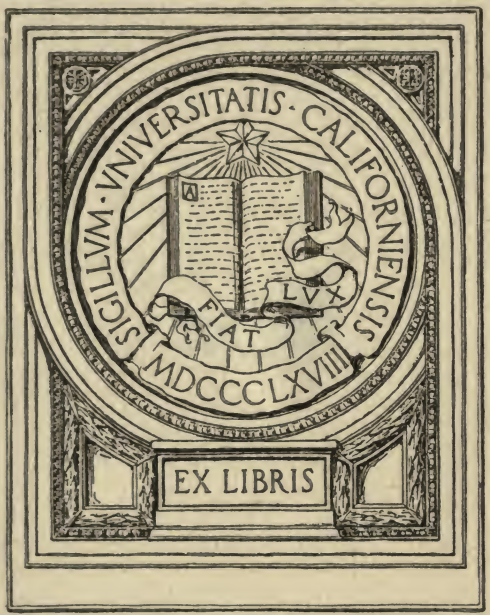
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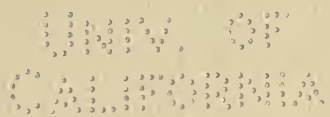
Original Hall of the Cliosophic Society

THE CLIOSOPHIC SOCIETY

PRINCETON UNIVERSITY

A STUDY OF ITS HISTORY IN COMMEMORATION
OF ITS SESQUICENTENNIAL ANNIVERSARY

BY
CHARLES RICHARD WILLIAMS



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TO

ALL THAT RECALL WITH PLEASURE THE
JOY OF OLD HALL NIGHTS AND THAT
ARE GRATEFUL FOR CLIO'S BENEFACTION

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FOREWORD

The committee constituted, early in the year 1915, by the Cliosophic Society to prepare for the proper celebration of the one hundred and fiftieth anniversary of the founding of the Society, decided that the principal feature of the commemoration should be the publication of a history of the Society. A special committee on history was named of which Professor V. L. Collins was made chairman. It is the unwritten law of America in regard to committees that the chairman shall do all the work. But Professor Collins, aided and abetted by other members of the committee, laid the burden upon me, the least and last of the committee. Always loyal to Clio, I could not on the instant think of a good reason for refusing; and so—with much reluctance—I undertook the task. What I have written, however, has had the careful scrutiny and the revising pen of Professor Collins. For all errors of omission or commission, therefore, let those who may read hold him equally responsible.

It is my hope that the sons of Clio may find somewhat to interest them in the record of the Society here presented; that it may deepen their devotion and intensify their loyalty to the muse they claim as patron.

CHARLES RICHARD WILLIAMS

Princeton, April, 1916

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CHAPTER I

The Founding and the Founders

The Cliosophic Society came into being June 8, 1770—that is to say, under this name. It was a resuscitation or rehabilitation of the Well-Meaning Society which was founded not later than 1765. For certain it is that in that year there existed in the College two literary societies, one known as the Plain-Speaking, and the other as the Well-Meaning Society. Doubtless other literary societies had been formed and lived for short periods before these two were constituted; but these were of more permanent character, had a better organization, adopted insignia, and gave their graduates diplomas. Possibly they were in existence before 1765, for some of the men that have always been accounted the founders of our Society graduated before that year. But these men were at Princeton in 1765, pursuing professional studies, and it is not at all extraordinary that, desiring practice in speaking and debate, they should have coöperated with undergraduates in creating the Society; with their larger experience and maturity, indeed, they may naturally have been the leaders of the enterprise. It is a significant fact that

no member of the class of 1764 is recorded as belonging to the Society. That is hard to account for if the Society was then in existence; much harder to explain, indeed, than participation in the formation of the Society in 1765 of five graduates.

It is no wonder that in that year the young men of Princeton desired to meet for discussion. It was a time of general ferment. As Dr. Howard Duffield, in his oration at the laying of the corner-stone of the present Hall, June 20, 1890, said: "Seventeen hundred and sixty-five ushered in the days that tried men's souls. Then did arrogant power with insolent tone proclaim the Stamp Act. Then was Boston Harbor 'black with unexpected tea.' Then did America arise to 'resist her wrongs and lay hold upon her destiny.' Then did Princeton students refuse to wear the fabrics of foreign looms, and the 'blazers' of 1765 were homespun. Then did Princeton's commencement stage ring with periods most eloquent concerning the right of independence, the love of country, and the worth of liberty; sentiments that were soon to be proclaimed by the bell-tongue of the old Philadelphia State House until both shores of the Atlantic echoed with its peal."

For reasons no longer clear the two societies soon fell into disrepute with the Faculty. Probably their intense rivalry, resulting in so-called "paper wars," in which anonymous attacks by members of one Society on

men of the other, of a more or less scurrilous nature, found currency, had led to excesses of conduct or conflict that were deemed detrimental to the best interests of the College. Whatever the reasons were, the Faculty in 1768 or 1769, soon after the accession to the Presidency of that great Scotch philosopher and ardent American patriot, John Witherspoon, suppressed both societies.

In 1841 a committee, appointed by the Hall to inquire into the Society's early history, made a report which contained the following statement from the Reverend Nathan Perkins, of the class of 1770: "When I first became a member of the College of New Jersey (fall of 1766) there were two literary institutions connected with it, called the Well-Meaning and the Plain-Dealing Societies. The object of the Well-Meaning was to collect the first young men in point of character and scholarship as its members. But the object of the Plain-Dealing was to outnumber the Well-Meaning. In the year 1768 or 1769 dissensions arose between the members of the two societies, and the tide of unpleasant feeling arose to such a height that the Faculty of the College judged it expedient to abolish both. They were accordingly abolished in 1769. There was no literary institution connected with the College for some months."

Whether the societies or any proportion of their

members continued to hold surreptitious or informal meetings, as some faint tradition suggests, can not now be determined; though no one acquainted with student characteristics would be surprised if they did. In any event, the need for student societies for debate and extra-curriculum literary effort was not extinguished. It was a period of intense political agitation and discussion of fundamental principles of government; thought was ripening for the fast approaching revolt of the colonies. The young colonials felt that they must have place and opportunity for free interchange of opinion—a forum for controversy and mutual criticism. So, in the early summer of 1769, former members of the Plain-Dealing Society, most conspicuous of whom were James Madison, Hugh Henry Brackenridge, and Philip Freneau, all of the class of 1771, and William Bradford, of the class of 1772, got together and formed a new society, taking for motto *Literae, Amicitia, Mores*, and named it the American Whig Society, reflecting by their name their sympathy with and interest in the liberal and progressive element of British politics. Our sister society, as the successor of the Plain-Dealing Society, would be justified in claiming the date of the founding of the latter as the date of its beginning, but it has been content to adhere to the date of its reconstitution and renaming, June 24, 1769, as its natal day.

It was the following year, 1770, that the remnant of

the Well-Meaning Society came together again and assumed the name of the Cliosophic Society. For fifty years the Society continued to reckon 1770 as its date of origin, though it had always regarded the founders of the Well-Meaning Society as its own progenitors, and had accepted all its members as entitled to its fellowship. In view of this inconsistency, and in the interest of historical accuracy, it was decided, on the basis of information contained in letters received from several of the oldest members of the Society then living,—letters, unfortunately, that were neither preserved nor recorded in the minutes,—that the proper date of the beginning of the Society was not the year when it was reëstablished and took its new name, but the year when it was believed to have been formed as the Well-Meaning Society. That year was determined at the time, on evidence no longer extant, when some of the earliest members of the Society were still living, to have been 1765. The decisive action in officially declaring the earlier date was taken April 5, 1820, when it was resolved "that the seal of the Society be changed from what it now is (1770) to the year 1765." But if a record in the manuscript annals of the Society, carefully compiled by David R. Love, of the class of 1858, is correctly assigned to the year 1816 (and internal evidence indicates that it is), this action was only in confirmation of the practical recognition and adoption of

the earlier date some years before. That record gives an exact description of the gold watch-key to be presented by the Society to such of its members as graduated from College with high honors. On the key was to be inscribed: "Founded in 1765."

Professor Henry Clay Cameron in his "History of Whig Hall" advances considerations of some though not convincing weight in favor of an earlier date for the formation of the two parent societies. But the question is not of serious import. It is certain in any event that our Society, in its first form and with its first name, existed in 1765. No positive proof can be discovered that it existed before that year. We are thus entirely justified in adhering to that date.

The men who had most to do in forming and giving character to the Well-Meaning Society, and so to the Cliosophic Society, were William Paterson, Oliver Ellsworth, Luther Martin, Tapping Reeve, and Robert Ogden. That these men were men of unusual force and ability their subsequent careers abundantly prove. Professor George Musgrave Giger, in his centennial "History of the Cliosophic Society," devotes many pages to sketches of their lives. It is sufficient for our purpose to give a very brief résumé of the salient facts in their careers. Of the men just named, those who accomplished most in the service of humanity, who attained greatest distinction, were the three first.

William Paterson graduated in 1763, but for some years after that time he continued to live at Princeton, studying law with Richard Stockton, or not far away, and to keep up his relations with student life, taking an interested part in the development and activities of our Society. Letters of his written during this period show that he was already well read in literature, that he possessed a lively fancy and wielded a graceful pen, and give evidence that he had many friends to whom he was devoted. He had no premonition that a great public career was awaiting him. In February 1769, writing to his dearest friend, John Macpherson (destined to fall at Quebec in December, 1775), he said: "To live at ease and pass through life without much noise and bustle is all for which I care or wish. One of the principal things I regard is to be situated well with regard to friends." But this dream of ease soon faded away in the stirring times that were fast coming on.

During the stormy years of the Revolutionary period he was constantly in public life. He was a member and one of the secretaries of the Provincial Congress in 1775-76 which drafted the first constitution of the State of New Jersey; and treasurer at the same time of the Province. On the adoption of the state constitution he was made Attorney-General of the State and served until the declaration of peace in 1783, when he removed from Somerville to New Brunswick and resumed the

private practice of the law. In the Convention at Philadelphia in 1787 which formed the Constitution of the United States, Paterson was one of the delegates from New Jersey. Three of his fellow delegates were also members of the Cliosophic Society, Oliver Ellsworth, Luther Martin, and Jonathan Dayton. Paterson was a protagonist for the interests of the small States, and it was he that presented to the Convention the famous New Jersey plan. While this failed of adoption, it prepared the way that led to the finally accepted compromise which gave the States equality of representation in the Senate. Professor Max Farrand (Clio, '92) in his able book, "The Framing of the Constitution," while erroneously stating that Mr. Paterson had been a member of the Continental Congress and a signer of the Declaration of Independence, shows with great clearness the influential part that Paterson played in the deliberations of the Convention. He says: "Short of stature, unassuming in appearance and manner, Paterson was all the more astonishing in debate, where he revealed wide knowledge and great ability."

On the formation of the Union, Mr. Paterson was chosen one of the first two Senators of the State; but he soon retired from the Senate on being elected Governor of the State. It was while he was Governor that the new settlement, which is now the prosperous city of Paterson, was named in his honor. Before his second

term as Governor expired, Washington, March 4, 1793, appointed him to the bench of the Supreme Court of the United States which he continued to adorn until his death in 1806. Many notable decisions came from his pen. And, apart from his judicial duties, Paterson was busy with many other concerns of public interest, the most important of which was the digest and revision of the legal code of New Jersey, a task undertaken at the request of the Legislature. Washington at one time wished him to become Attorney-General; at another, to succeed Jefferson as Secretary of State, but he preferred to remain on the bench. From 1787 to 1802 Paterson was a trustee of the College. On more than one occasion in these years he presided at the annual meeting of the Hall in commencement week.

In all capacities he was a far-sighted, clear-headed, vigorous-minded, and efficient personality; a wise statesman, an upright judge, a scholar, a Christian gentleman, a big man, who left a lasting impress on his time and country. We do well to give him special honor as chief among the founders of our Society.

Even more distinguished than the career of Paterson was that of Oliver Ellsworth, of Connecticut, who graduated in 1766. He quickly gained prominence at the bar in his native State, was a delegate to the General Assembly of the State which met soon after the battle of Lexington, and was throughout the Revolutionary

War a member of the Continental Congress. He was one of the delegates from Connecticut in the Constitutional Convention and a sturdy advocate of the federal idea as embodied in the New Jersey plan, which Paterson presented, and in behalf of the equality of the States in the Senate. In the Convention he was characterized by a Southern delegate as "a gentleman of a clear, deep, and copious understanding; eloquent and connected in public debate and always attentive to his public duty. He is very happy in reply, and choice in selecting such parts of his adversary's arguments as he finds makes the strongest impressions, in order to take off the force of them so as to admit the power of his own." Very great and desirable qualities, if you stop to consider, in any orator, who wishes to accomplish results. Ellsworth urged the acceptance of the Constitution by Connecticut in a notable speech in the Hartford Convention of 1788. He was one of the first Senators from his State and became, in the words of John Adams, "the firmest pillar of Washington's whole administration in the Senate."

In 1796 Washington appointed Ellsworth Chief Justice of the Supreme Court. He held this post until 1799 when he was appointed by John Adams one of the special envoys to France for the negotiation of a treaty in settlement of the controversies between the two countries. On the satisfactory conclusion of this under-

taking, he returned in 1801 to this country, intending to retire altogether from public service, to which he had devoted more than twenty-five years of his life. But despite his impaired health, he accepted the following year election to the Governor's Council and served in that until his death in November 1807.

Ellsworth was one of the forceful and efficient actors in the formative stage of the Republic. As Daniel Webster said of him once in the Senate, on quoting from his famous speech in the Hartford Convention, he was "a gentleman who has left behind him on the records of the government of his country proofs of the clearest intelligence, and of the utmost purity and integrity of character."

Last of the distinguished trio was Luther Martin, a classmate of Ellsworth. He himself, in his old age, gave the greatest credit for the formation of the Society to Paterson and Ellsworth. This he did in a letter to the clerk of the Society regretting his inability to act as President of the annual meeting. The letter is preserved in the minutes for August 2, 1815. It is so interesting, not only for the information it conveys, but also for its old-time flavor of courtesy and dignity, that it is here given in full:

Baltimore, 31 July, 1815.

Mr. George W. Toland,

Sir:—I have this moment received your favour of the twenty-eighth instant informing me of the undeserved

honour conferred on me by the Cliosophic Society in selecting me President of that highly respectable body for their next annual meeting, and soliciting my attendance at that time.

No person could be more sensible of so flattering a distinction, and I receive it with the sincerest pleasure as a proof of your respect and approbation; but a consciousness of my deficiency for, as well as the impossibility of my attendance upon, the duties of that station to which I have been so unmeritedly selected, compels me, tho' with real regret, to decline the honour conferred upon me, of which I take the earliest opportunity to notify you, that you may not be delayed from making a more suitable choice. I had the felicity, for so I considered it, of being an early member of that [Society]; but to my distinguished friends, who are no more, the late Honourable Oliver Ellsworth and William Paterson, it was, I believe, indebted for its institution more, perhaps, than to any other persons.

Receive, sir, for yourself and the other members of your respectable body, and be pleased to communicate to them my unfeigned and ardent wishes for the happiness of each of them individually, as well as for the usefulness and prosperity of their society in its collective capacity.

I have the honour to be very respectfully

Your obd't Serv't

LUTHER MARTIN.

Martin was a native of Metuchen, New Jersey, but immediately after his graduation he migrated to Maryland where he spent the greatest part of his life. He rose to eminence at the bar, was Attorney-General of the State and a judge at Baltimore. He, too, was a member

of the Constitutional Convention and with Paterson and Ellsworth was a defender of the interests of the small States. But, unlike these two friends and fellow Clios of his, he was not reconciled to the final compromises of the Constitution and vainly sought to influence the people of Maryland against its adoption. He was an ardent friend of Aaron Burr and one of the lawyers that successfully defended him when he was tried for treason. He was accounted one of the ablest lawyers of his day; but he was constitutionally a spendthrift and he died in New York in extreme old age and poverty, a pensioner on the bounty of Aaron Burr.

Dr. E. M. Hunt ('49), of Metuchen, read at the annual meeting of 1875 a sketch of Martin's life, in which he recalled that Martin graduated with first honors, and said in closing: "He was as profound and learned as any constitutional lawyer of his day, but as he says himself was 'prodigal of everything but time.' He added laborious investigation to native genius and had many qualities worthy of memorial by those who within these walls today reap the benefit of his organizing mind and his indefatigable zeal."

Tapping Reeve, of Long Island, graduated in 1763 and was later a tutor in the College. He married a daughter of President Burr. He became a leading lawyer and jurist in Connecticut, being for some time Chief Justice, and for many years conducted a law school

which attracted many students at Litchfield. This he started in 1792. It was the first law school founded in this country.

Robert Ogden, a native of New Jersey, graduated in 1765, but remained in Princeton for some time after graduation, studying law under Richard Stockton along with William Paterson. He practiced his profession at Elizabethtown, rapidly rising to distinction. He was an ardent patriot during the Revolution, but, while two of his brothers were officers in active service, physical disability prevented him from engaging therein. As quartermaster and commissary of stores, however, he rendered important if inconspicuous service to the patriot cause, displaying a zeal and resourcefulness, even at his own expense, in the performance of his duties which won him great praise. Impairment of health forced him into retirement when about forty years old. Thenceforward he lived on a farm in Sussex County, cultivating and improving his land, active in the church, and keeping up his reading of the Greek, Latin, and English classics. He was wise in counsel, a good friend and neighbor—altogether a gentle, kindly, wholesome man.

A few words may well be added about some of the other earliest members. These included Jonathan Dickinson Sergeant (1762), a grandson of President Dickinson, who was a Delegate to the Continental Con-

gress from New Jersey and, after removal to Philadelphia, the first Attorney-General of the State of Pennsylvania; Joel Benedict ('65), divine, jurist, President of the Massachusetts Senate, and Member of Congress; Jonathan Edwards ('65), son of President Edwards, tutor in the college, long an able and eloquent preacher, and for the last two years of his life (1799-1801) President of Union College; Ebenezer Pemberton ('65), tutor in the College and all his long life devoted to teaching and scholarship, being for many years at Phillips Academy, Andover, of which he was principal for seven years, and receiving honorary degrees from many colleges; Theodore Dirck Romeyn ('65), a most influential preacher and theologian of the Dutch Reformed Church, and a principal force in the founding of Union College at Schenectady, where he was long pastor; Simeon Williams ('65), pastor at Weymouth, Massachusetts, for more than fifty years; Waightstill Avery ('66), prominent lawyer and politician in North Carolina, one of the signers of the Mecklenburg Resolutions; Hezekiah James Balch ('66), likewise a signer of the Mecklenburg Resolutions, but who died in 1776 in the early years of his ministry; Nathaniel Niles ('66), legislator and judge of the Supreme Court of Vermont, Member of Congress, six times a presidential elector, and for many years a trustee of Dartmouth College; John Woodhull ('66), eminent divine and teacher of

theology at Freehold for forty-five years, and nearly as long a trustee of the College.

Thus, of the twenty-two young men who in 1765 created the Well-Meaning Society, who gave it its original impulse and direction,—which were carried over into the Cliosophic Society,—fifteen in their later careers became leaders in the civic, political, educational, and religious life of their time; several of them attaining large influence and leaving lasting impressions behind. It is perhaps worthy of note that all of these first members, of whom we have record, with the single exception of Balch, who came from Maryland, were from the northern Provinces. It is true, to be sure, that in our Hall catalogue Avery and Balch are set down as from North Carolina, and Martin from Maryland. But Avery was from Connecticut and Balch from Maryland and they did not go to North Carolina until some years after graduation. Martin was from New Jersey and went to Maryland after graduation. Of the number, eleven were natives of New Jersey, three of Connecticut, and one each of New York, Massachusetts, Rhode Island, and Maryland. Of the remaining four we have no record.

Altogether we have the names of forty-five or forty-six men who were members of the Well-Meaning Society before its suppression. Of those who joined after 1765, the men that became most famous were Pierpont

Edwards ('68), Delegate to the Continental Congress and judge of the United States District Court of Connecticut; William Channing ('69), Attorney-General of Rhode Island; James Linn ('69), Delegate to the Continental Congress, Secretary of State of New Jersey; Thomas Melville ('69), a member of the Boston tea party, major in the Continental army, and Naval Officer of the port of Boston for forty years, having first been appointed by Washington in 1789; John Taylor ('70), professor of mathematics and natural philosophy in Queen's College (Rutgers) and later in Union College.

It was June 8, 1770, as already noted, when the Society was revived or reformed, and when, by assuming its present name, it avowed its devotion to the muse of history. This date for nearly one hundred years was celebrated annually by the Hall with special memorial exercises. The men credited with being most active in the rehabilitation of the Society were Nathan Perkins, of Connecticut, Isaac Smith, of New Hampshire, John Smith, of Massachusetts, and Robert Stewart, of New York,—all of the class of 1770. All these men became clergymen, the best known being Mr. Perkins, who was pastor at West Hartford, Connecticut, for sixty-six years, and who prepared a large number of young men for college and for the ministry.

The men of the first years of the reconstituted Society

that in after life rose to greatest prominence and usefulness were Frederick Frelinghuysen ('70), Delegate to the Continental Congress, United States Senator, and trustee of the College; Aaron Burr ('72), lieutenant-colonel in the Revolution, Attorney-General of New York, United States Senator, and Vice-President of the United States; Henry Lee ('73), colonel in the Revolutionary army ("Light Horse Harry"), Delegate to the Continental Congress, Governor of Virginia, and Member of Congress in 1799, when he was selected to pronounce in Congress the eulogy on Washington, in which he coined the immortal characterization, "first in war, first in peace, first in the hearts of his countrymen"; Morgan Lewis ('73), Chief Justice of the Supreme Court and Attorney-General of New York, United States Senator and Governor of New York; Aaron Ogden ('73), Chancellor and Governor of New Jersey, United States Senator, trustee of the College; John Ewing Calhoun ('74), United States Senator from South Carolina; Henry Brockholst Livingston ('74), Chief Justice of the Supreme Court of New York, Associate Justice of the Supreme Court of the United States, succeeding William Paterson; Jonathan Mason ('74), Member of Congress and Senator from Massachusetts; Andrew Kirkpatrick ('75), Chief Justice of the Supreme Court of New Jersey, and a trustee of the College; Isaac Tichenor ('75), United States Senator, Chief Justice

of the Supreme Court, and Governor of Vermont; Jonathan Dayton ('76), Delegate to the American Congress, member of the Constitutional Convention, Speaker of the United States House of Representatives, and United States Senator from New Jersey.

Several other men of this period did conspicuous service in the army, in the church, at the bar, or in educational work. Indeed, it is not too much to say that a larger proportion of the young men who were members of the Society in those first formative years of its existence became in after life distinguished and influential citizens than in any similar period of the Society's history.

CHAPTER II

Development and Discipline

The Revolutionary War brought dark and distressful days for Nassau Hall. It was occupied at one time and another by the soldiers of both armies, who committed many depredations. The College was sadly disorganized for a time and students were few. The result was that for three or four years our Society was in a state of suspended animation. In the four classes 1777 to 1780 our records show only six members; one each in the classes of '77 and '79, two each in the classes of '78 and '80. But when the clouds lifted the Society was promptly revived. The date marking this renewal of activity was July 4, 1781; and for many decades this day was specially celebrated by the Hall, not only as a national holiday but as its own second birthday. Since then there has been no interruption in the Society's continuous and beneficent activity.

Unfortunately, the earliest records of the Hall are no longer in existence. Those of the first few years were lost in the confusion of the time when Nassau Hall was occupied by the British soldiers. It is probable that the records of the first eleven years after the revival of

the Society in 1781 perished in the flames which completely destroyed the interior of Nassau Hall in March, 1802; though we have no definite information on this score. In any event the earliest minutes we have are those of the summer of 1792. Since that time, with few brief hall generation failing to appreciate their imporso carefully as they should have been; but still as well, perhaps, as could be expected in a body whose membership changes so rapidly.

It is a source of lasting regret, however, that other records,—letters, reports, catalogues, books, insignia, etc.—which now would be of extreme interest in tracing the development and changes in the Society, have for the most part entirely disappeared, the students of each brief hall generation failing to appreciate their importance; and oftentimes, especially when the Hall was passing through periods of crisis or great excitement, the minutes are tantalizingly meagre. The briefest allusion to what every one at the time knows and fully understands is naturally all that the clerk for the time being thinks necessary. He records the mere facts of to-night's meeting with almost sole reference to reporting them at the next meeting, and with no thought of how unsatisfactory his report may be to some later generation, when the vexing problems of his day have ceased to be problems at all, and the conditions of student and hall life have radically changed.

The earliest résumé of hall life and conditions found in our records is given in the minutes of the annual meeting, held September 26, 1792. It is a transcript of the "Triennial Circular Letter" to be sent out to the graduate members of the Society. It contains so much of interest that it is worthy of being given here in full:

CLIOSOPHIC SOCIETY,

Princeton, September, 1792.

Sir:—It is with regret that we observe that the union which subsisted between the members of the Cliosophic Society has been greatly interrupted by the disturbances which the war occasioned. Distance of place and the want of information concerning the present state of the Society have also prevented many of the members from renewing their former friendships and intercourse. This has been cause of real pain to attending members. Prompted, therefore, by our earnest desire to promote a union so pleasing and beneficial to us, and requested by several non-attending members, we beg leave to acquaint you with the present condition of our institution.

The members of the Society are now numerous (amounting to . . . [the number was nearly forty]; a list of their names is enclosed), and we are safe in asserting that they have obtained by their diligence and ability a full share of those honorary distinctions which are conferred by the Faculty of the College. The objects of the institution are the same that it embraced before the Revolution and are pursued on the same plan. After an occasional interruption by the war, the Society was revived on the 4th of July 1781, and all persons who had belonged to it were again enrolled as

members. The papers, records, and library of the Society were lost amidst the general commotion. This circumstance has rendered the list of members incomplete, as the names have been supplied from memory only. The members of the Well-Meaning Society are received as full members on taking the usual oath.

The meetings of the Society are held on every Wednesday for the performance of the usual exercises. There are also three annual meetings—one on the 8th of June for the institution, another on the 4th of July for the revival of the Society; the last on the evening of the day of the annual Commencement of the College. It would be peculiarly grateful to us if, in passing through this place, it were convenient for you to attend our meetings and by your presence contribute to encourage and direct us in our endeavours to improve in literature and science. It is our present wish that the intimacy which was formerly maintained may be revived and continued with all sincerity. And we look with affection to you and hope by your exertions to favour this desirable end.

The funds of the Society now consist of monies arising from the entrance money and yearly payment of each member of the Society; from which—with the liberal subscriptions among the attending members—and from the donations of absent members we have been enabled to repair the damages which the Hall sustained by the ravages of the war and [to] procure a handsome library. We have not completed the number of books which it is proposed to render our collection as useful as we wish. To accomplish this difficult object, we shall with pleasure acknowledge any donations in money or books which it may be convenient for you to make to the Society.

The Society, from ignorance of the place of residence of many of the absent members, request your assistance in distributing the information of this letter to such of the members whose residence may be in your neighborhood or part of the country.

With sentiments of affection and friendship.

This letter suggests many observations. It is evident from the first sentence that in the early years of the Society graduate members continued to manifest particular interest in its activities, and whenever possible to participate in its exercises. The number of members was small, and it was natural that the closest sort of friendship and intimacy should grow up among them, and that their pleasantest memories of college life should cluster about the Hall. We know from other sources that this was especially true in the case of Mr. Paterson, as long as he lived in and near Princeton. Paterson, indeed, frequently took part in the exercises of the Society. As late as 1772 he read before the Society a poem of some length, entitled "The Belle of Princeton," in which he gallantly celebrated the virtues and charms of Miss Betsey Stockton, a niece of Richard Stockton. What the poem lacked in literary merit it made up for in ardor—such, to be sure, that Paterson's friends had no doubt that his feelings were deeply engaged. A few verses will give the quality of this fervid outpouring:

"Hail, Betsey, hail, thou Virgin bright
And mild as the chaste orb of night.
Betsey all hail! Rapt in amaze,
Thy beauties o'er & o'er I gaze;
Feast on each Charm, each Charm devour
Whilst stript of almost ev'ry Pow'r
Save that of Light, I gaze & gaze
'Til dazzl'd with all Beauty's Blaze
I prostrate fall; and where before
I only gazed at, now adore.

. . . . . .

Her hair, had might in Cupid's eyes,
He sure would of her Hair make Prize
To string his Bow, so soft, so fine,
And of the beautifullest shine.
Her eyes, on which I gaze so oft,
Are blue and languishingly soft,
Full piercing as the Solar ray
And mild too as the op'ning Day.
Her Forehead's polish'd, smooth and eavn,
Her Eyebrows like the Arch of Heav'n.
Her cheeks are of the Roses Hue,
Her Lips sweet as the balmy Dew.
Her Lips, no mortal can declare
How round, how soft, how sweet they are;
Her Lips, where all the graces stray,
Where all the Loves delight to play.

. . . . . .

Modest & candid, soft and mild,
Of Temper, gentle as a child,
Of Pity, full: the Tears still flow
When e'er she hears a tale of Woe.

. . . . . .

Her temper calm, serene & ev'n
As vernal Day, or op'ning Heav'n,
Virtue o'er all her thoughts preside,
Reason doth all her Passions guide;
Her Passions like the grateful gale,
That fans the Lilly of the Vale,
That fans the op'ning rose of May
Serves just to keep the soul in Play.

Such are her charms: perhaps you'll call
It Fiction, Fancy, Fancy All;
Come then th' Original and view,
You'll own the Copy Just & true."

It was cause for genuine regret to the Cliosophians in 1792 that this pristine closer relationship, or "union," of graduate and active members had been interrupted. Active members at that time, and for many succeeding decades, were always spoken of as "attending members"; graduate members, sometimes as "non-attending," but much more commonly as "absent members." Thus, a Clio student, writing in 1786, speaks of seeing "an absent member of ours in the [Prayer] Hall" and of going "to the stage house to take leave of an absent member of our Society, travelling for his health." So, too, in the minutes of July 25, 1792, we read of the institution of "a congratulatory address to absent Brothers to be delivered at the annual meeting"; the records of annual meetings tell us that such and such "absent members" were present; and the minutes of the annual meeting of September 24, 1800, quaintly say: "Mr. Mifflin delivered a congratulatory address to the non-attending members."

The meetings of the Society at that time were held on Wednesday evening (the Whigs meeting Monday evening) as they had been from the beginning. This continued to be the day of meeting until January, 1839,

several months after the Society had become established in its new Hall. The change was made after conference with our friends the Whigs. From that time on the meetings of both Halls were held, as never before, on the same evening, Friday, and it was arranged with the Faculty that "no recitation should take place on the following morning before breakfast." Besides the regular weekly and fixed annual meetings there were "occasional" meetings, as special or extra meetings were long designated in the minutes ("special" began to appear in 1819), at the call of the President for the transaction of special business or to initiate and entertain distinguished guests.

The minute of an "occasional meeting" of January 9, 1799, can not fail to pique one's curiosity. It reads: "The object of the meeting this evening was to propose Miss Frances Smith and Miss Margaret Morton as members of Society; but, upon objection being offered by some of the members, the proposition was withdrawn." One can not doubt that a most interesting story lies behind this bare recital. We do not know positively who either of the young ladies was. The time was during the Presidency of Dr. Samuel Stanhope Smith, son-in-law and successor of the great Witherspoon. Dr. Smith had a daughter Frances, who was at that time in her nineteenth year. So, it seems altogether probable that she was the Miss Frances Smith proposed, in spite

of the fact that her father was a Whig. It is also probable that Miss Morton was a guest of Miss Smith, from New York, and a sister of George Clark Morton (Clio, 1795). Nor can we imagine what service the young ladies may have rendered to the Hall that suggested the propriety of their nomination. Mrs. Richard Stockton had been accounted a member of the American Whig Society because during the suspension of that Society in the Revolution she had preserved the Society's furniture and records. So, it may well be inferred that Miss Smith and Miss Morton must have served the Cliosophic Society in some signal manner that seemed to some of the members to justify the unprecedented and unique distinction of electing them to membership. Why could not the clerk have given details in this instance? But objection was offered by some ungallant members,—we are glad we do not know their names,—and so Miss Frances Smith and Miss Margaret Morton were not admitted to our fellowship, and we are left to wonder about the entire episode. We only know that these two young ladies are the only women that ever were proposed for admission to the Hall.

"The objects of the institution are the same that it embraced before the Revolution and are pursued on the same plan," reads the letter. These were felt, at the time, to be too well known to require specification. Now we may remind ourselves of them by quoting a sentence

from a letter addressed to the Society in February, 1799, by the Hon. Jonathan Dayton, of the class of 1776: "To promote mutual improvement, to inspire a virtuous emulation, to cultivate brotherly affection were the primary objects of the institution and have been uniformly kept in view through the successive changes of membership for very many years." Doubtless, there has been no time since when a graduate member, thinking of the spirit and influence of the Hall, might not have used substantially the same language. It is only a paraphrase and amplification of the officially declared object of the Society, "the cultivation of friendship and the enlargement of the mind."

A stereotyped formula in reporting the weekly meetings was: "The exercises were performed as usual"; but sometimes the clerk would add in parenthesis "not so well" or "better." These exercises consisted of speeches, or "harangues," by the officers, declamations by underclassmen and orations by upper-classmen, compositions, letter writing, and debates. For a time also there was select reading each evening by six members taken in regular rotation, and it was ordered "that the pieces read should be either from the *Spectator*, *Lounger*, or *Mirror*, and that the length of the pieces be not less than one, nor more than two pages." There was similar regulation as to the length of compositions ("at least three hundred words") and other exercises; and on

August 3, 1808, it was ordered that "no compositions be read before Society excepting those written in Latin and English." Can it be that some of our versatile members of that day wished to employ Greek or Hebrew in their hall essays? And how long is it, one may wonder, since any member has offered a Latin performance in Hall?

All written exercises for the Hall, letters, compositions, and speeches, had to be submitted, before presentation in Hall, to official Correctors appointed from the upper classes; and we may be sure that they received thorough criticism and correction. Compositions required by the Faculty had also to be submitted to Correctors before they were presented to the professor. Doubtless, this system contributed immensely to the development in the members of ease and correctness of composition.

There is abundant evidence in the annual reports that the members appreciated the opportunities for training in speaking that the Society afforded. For example the report of 1829, after felicitating the Society on the increased interest in oratory that had been shown during the year, has this eloquent paragraph: "We cannot dismiss this interesting subject without adverting to its vast and increasing utility, and pressing upon the minds of the rising members of our beloved institution the beneficial results that must accrue from a superiority in

this department. Our country presents an extensive theatre in which the irresistible power of the persuasive art must always appear to advantage. Here where emphatically the people rule, where reason guides the helm, and Liberty and Equality is the watchword, sublime eloquence will ever exert a powerful influence in her [whose?] proceedings. The manly orator breathing the noble spirit of patriotism and pleading the best interests of his country cannot fail to strike a chord that will vibrate in unison with the feelings of his audience, and will thus enable him by enlisting the feelings of the people and giving a tone to public sentiment, to command the energies and promote the interests of every circle in which he moves."

The most important feature of the hall exercises, from the earliest day, was felt to be the practice of extemporaneous debate. This gave opportunity, as nothing else could, for learning to think on one's feet and to give ready and appropriate expression to one's thought. Professor Henry D. Sheldon in his "Student Life and Customs" defines the chief function of student debating to be "to prepare students for public life"; and he adds: "This aim it accomplishes by giving them mechanical dexterity of speech, by deepening their interest in social and political problems, and by anticipating the rules and conditions of parliamentary bodies." Moreover, it sharpens the wit and cultivates

the understanding; as a writer in the London *Spectator* says, it affords "the collision of taste with taste, of intellect with intellect, of conscience with conscience, of spirit with spirit"; it teaches young men to discriminate between true and specious arguments; and it helps greatly in preparing them to take part easily and confidently in public affairs when they pass out into active life. This is especially true of those who are looking forward to the law or the church. Many a graduate, as letters in our records demonstrate, who, in after life, became distinguished as a public speaker traced back to his practice in the Hall and the criticisms of his fellow members the beginnings of his oratorical power. A paragraph in the annual report of 1850 does not overstate the estimation of the value of the hall discipline which was then entertained by the members. "We would not undervalue," it says, "the courses of instruction in the College, but it can justly be said that the success which has followed Clios through every department of life is attributable in a great measure to the exercises of this Hall. The variety of literary performances, the privilege of remark and criticism, and the observance of judicious laws and regulations, all tend to develop and inspire with energy those faculties which are so necessary to success in any calling." It is hardly too much to say, however, that interest in hall activities has waxed and waned with

interest in the hall debates. More than any other single feature, it has been the barometer which indicated the vitality of the Society's atmosphere.

From the first the minutes have regularly recorded the questions debated and the decisions rendered. A whole chapter could be written on these questions and decisions, as revealing the intellectual life of the students at various periods and reflecting the political, social, and religious problems which were uppermost in the public mind. A large proportion of the subjects, to be sure, has been made up of ancient problems of casuistry, of disputed questions of history and literature, of the comparative merits of famous warriors, statesmen, or authors; but along with these have always appeared—and, with the progress of the years, in increasing number—political, social, religious, and economic questions of contemporaneous interest and appeal.

The very earliest subject recorded—and one that was often debated—was: "Whether a public or private education be preferable," and we are informed that, "the decision of the Society was in favour of those who supported that a public education was preferable." One cannot help the impression that not infrequently the decision reflected not so much the judgment of the Society on the relative merits of the debaters as the feelings or opinions of the members on the question itself. Other early subjects debated were: "Whether

would it be more advantageous for a young man upon his first entrance into public life to endeavour to promote his own interests or that of the public" (March 27, 1793); "Whether is the British government justifiable in joining the league against France" (May 22, 1793); "Whether would be more politic in America at present, to encourage extensive navigation or the cultivation of unimproved land" (May 29, 1793); "Which method of living, the simple or refined, is more advantageous to a State, not only with a view to politicks, but to the great good, happiness, and prosperity of the people?" (June 12, 1793). "The Society determined in favour of those who supported the side of refinement." June 26, 1793, the question was: "Whether would it be proper for the United States to observe the strict neutrality recommended by the President's proclamation with respect to the Belligerent powers of Europe." It is not difficult to imagine the Society debating precisely this last question one hundred and twenty-one years later; nor is it unlikely that the decision would have been the same—in favor of those who defended the President's recommendation.

A flood of reflections on college life and government is suggested by the topic of July 24, 1793: "Whether would the introduction of corporal punishment into college be beneficial." We are not surprised that the decision was in the negative; but the very fact that

such a question could be broached, much less be seriously debated by students, transports us to a period of time and thought utterly alien to our comprehension. We can only come to some understanding of it by carefully reading the early code of college laws; and by recalling the fact that corporal punishment did exist for some time at Harvard College.

December 24, 1807, the Society debated the question: "Was the purchase of Louisiana politic?" and answered it in the affirmative. As early as November 27, 1793, the subject of slavery began to be debated. On that evening the question was phrased: "Would it be politic in America to abolish slavery?" and the decision was no. January 14, 1795 the question was: "Would it be of advantage or disadvantage to the United States to liberate the African slaves?" The decision was that it would be disadvantageous. Through the long years until the Civil War the question in one form or another was frequently debated, and usually the defenders of slavery were decided to have had the best of the argument.

Other questions frequently debated were: "Would it be politic in the United States of America to encourage theatrical amusements?"—"Is it suitable for students to frequent the company of ladies?"—"Is imprisonment for debt consistent with justice?"—"Are the minds of men more susceptible of improvement than those of wo-

men?"—"Should atheism prevent a man's holding any office under government?"—"Which has greatest influence on the actions of mankind, hope or fear, reward or punishment?"—"Was it politic in Elizabeth to behead Mary, Queen of Scots?"—"Should the United States maintain a standing army?"—"Ought universal suffrage to be allowed?"—"Which conduces most to happiness, the married or unmarried state?"—"Ought women to receive a liberal education?" (The negative won, March 5, 1794.)—"Ought females to be allowed to participate in the privileges of the elective franchise?" (This was debated first in June, 1838, when the negative was decided victorious. The question in one form or another has often been debated since then.)—"If a pumpkin vine spring up in one man's patch and run over into another man's patch and there produce a pumpkin, to whom does the pumpkin belong?"—Another whimsical subject, more than once debated, was: "Is a pig's tail more for ornament or use?" The author has a vivid recollection of its discussion one evening when he was a junior in college. The mock seriousness with which the young orators—in after life to become famous preachers and lawyers—attacked the subject, the flights of eloquence in which they indulged and the flashes of wit or humor which they displayed evoked shrieks of laughter and uproarious shouts of applause.

Subjects debated in the fifties are noteworthy. They afford typical evidence of the interest manifested by students in every period of the Society's life in the great questions of the day: "Are the interests of females advanced by women's rights conventions?"—"Should a system of internal improvements be carried out by the General Government?"—"Is the exclusion of foreign articles to encourage domestic manufacturers conducive to the public wealth?"—"Which would be most beneficial to the country, the election of General Scott or the election of General Pierce?"—"Can the exercises of the Lynch law be justified under any circumstances?" (Decided in favor of the affirmative.)—"Do signs of the times indicate the perpetuity of our National institutions?" (Negative won.)—"Should American citizens give Kossuth a public reception on his return to this country?"—"Ought Cuba to be annexed to the United States?" (Affirmative won.)—"Was the United States Government right in banishing the Mormons to Salt Lake because their religion allows polygamy?" (Negative won.)—"Would it be a politic act for the Pope to crown Louis Napoleon?" (Affirmative won.)—"Was the Administration of President Polk censurable for projecting and carrying on the Mexican War?" (Negative won.)—"Has the Government a right to build a Pacific railroad?" (Negative won.)—"Is the annexation of the Sandwich Islands desirable?" (Affirmative

won.)—"Will the passage of the Nebraska bill be detrimental to the country?" (Negative won.)—"Ought the Protestant countries of Europe to defend Turkey in her struggle against Russia, irrespective of right, for the sake of propagating Protestant doctrines in her territory?" (Negative won.)—"Has a single State the right to secede from the Union?" (Affirmative won.)—"Should American sympathies be enlisted on the side of the Allies in the present European war?" (Negative won.)—"Was Bacon the author of Shakespeare's plays?" (Negative won.)—"That the development theory is worthy of acceptance." (Negative won.)

It is interesting to note, however, that so far as the subjects of debate give indication, the Society was hardly conscious of the progress of the War of 1812 or of the Mexican War, and that it paid small attention to the bitter controversies that attended the birth of the Republican party and culminated in the Civil War. The members were drawn from every part of the country and represented every phase of political thought. It was probably felt expedient as a general rule to avoid subjects that could not fail to rouse partisan passions or to provoke sectional recrimination.

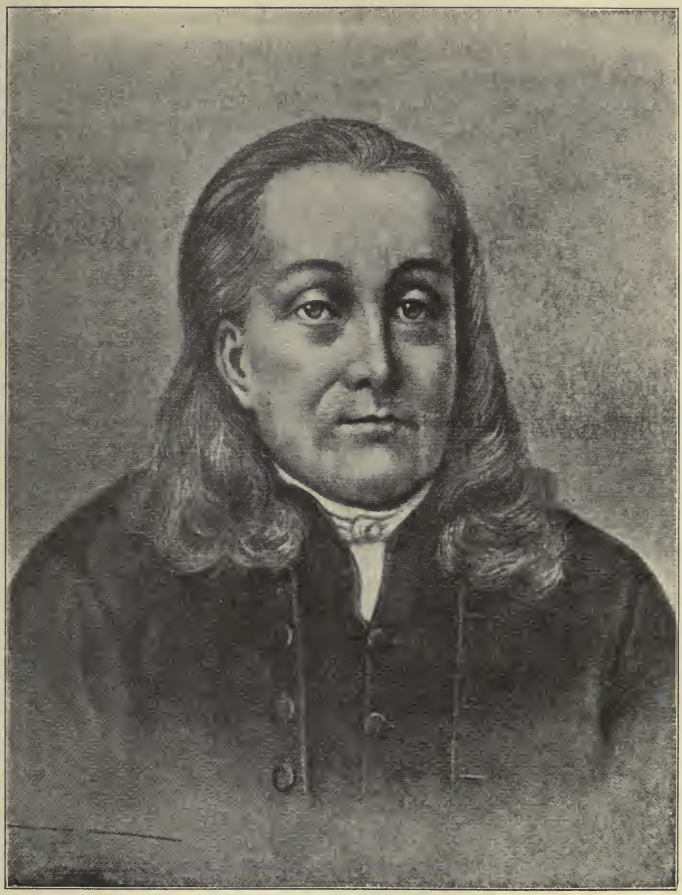
Until 1862 no manual of parliamentary law was adopted by the Hall to govern the mode of its procedure. Then a thorough revision of the constitution was effected, and Matthias's Manual was made authori-

tative. Before that time the proceedings had been conducted, doubtless in harmony with generally accepted parliamentary principles, under the sole authority and provisions of the Society's own constitution and by-laws. There was agitation for some years in favor of adopting a recognized code of procedure, but the Society was reluctant to give up the old order, especially as the graduate members advised against it. Indeed, the graduate members have always been more conservative, more desirous of maintaining the ancient rules and practices, than the active members. In many instances changes or reforms in hall methods and offices have been made by the young men, although the old members in annual meeting had expressed their disapproval.

One cannot read the minutes over a period of years without being impressed with the thought that the Hall has been a microcosm of American institutional and public life. It has had little reverence for the old simply because it was old. It has wished every office and practice, however long established, to justify itself in the conditions of the present, or to give way in favor of something that would better meet the existing demands. So, through all its history, by frequent recasting of the constitution and the body of the by-laws, and by innumerable amendments to both, by abolishing old offices and modes of exercise and introducing new, the Society has sought, by changing with the changing

times, to keep itself alive and young, and to meet the instant requirements of the students of each generation. Whatever the past utility or glory of an institution may have been, it can continue to be useful and to gain new glory only by constantly adapting itself in measures and methods to the varying demands and the different needs which the new ideas and ideals of each epoch are bound to create. The constitution and the purpose of the Hall remain essentially the same that they were in the beginning, but there have been infinite changes in form and method, in exercises and offices, to assure the vitality of the constitution and to make the attainment of the Hall's purpose easier and more certain.

For many years the members were required to wear their gowns at hall meetings. This requirement was abrogated in 1832. As a general rule, the records indicate, the proceedings of the Society have been conducted with proper decorum, and with due respect to the constituted authorities. But there have been numberless exceptions to the rule. For example, the annual report of 1823 is pained to record: "Peace and tranquillity have been blasted by the pernicious breath of faction, and these walls, sacred to literature and brotherly affection, have echoed to the voice of violent contention." Ah, very human, very human, the brothers of Clio have always been, with all their strivings for "the things that are more excellent."



TAPPING REEVE, CLASS OF 1763

[From Kilbourn's "Bench and Bar of Litchfield County, Conn."]

The Society, indeed, especially in its business meetings, has shown on occasion all the characteristics of other parliamentary bodies. There have been stormy sessions, acrimonious debates, defiance of rules and officers, secessions from the Hall for grievances, real or fancied, and seasons of wild disorder. Some of these episodes were tremendously serious at the time, but hardly one had any lasting effect. Moreover, there have been times when cliques were formed to control the election of officers or the choice of orators, when factions were fomented, and society politics ran high. For example, the annual report of 1831 asserts: "Underhanded and improper measures were taken in order that some most intimate connections might be severed and the influence of friend might be wielded against friend. The whole was planned and executed with a skill that appeared to mark the last desperate struggle of disappointed ambition. We allude to a system of electioneering machinery set in operation about the time of balloting for the periodical speakers of the Society. The plans laid unhappily succeeded, perhaps from want of due watchfulness. Movements were silent and unsuspected and probably would have so continued but for some accidental circumstances through which the whole transpired."

Such pernicious activity was particularly common in the last few years of the long period during which the

Halls had uncontrolled authority in choosing the Junior Orators, and these were selected by vote of the Halls. Here was opportunity for every sort of personal electioneering and factional combination known to American practical politics. Great conflicts rose, bitter feuds were started, and turbulent scenes were enacted. It is no wonder that Faculty and Trustees intervened. In the fifties, too, disturbances were caused and difficulties created by men that had become members of Greek letter fraternities; and in this same period there was a tendency for the members from the South to band together in opposition to the members from the North on questions of hall policy and in the election of officers. All which simply illustrates and enforces the fact that young men in their college associations are very much the same as older men in active life—a little more intense, perhaps, a little more insistent on enforcing the strict letter of the law, but equally eager to carry their point and equally ready for that purpose to form secret combinations, to proceed by indirect courses, and to employ questionable methods.

Not infrequently, too, the proceedings were enlivened by the presentation of frivolous motions couched in sober and dignified phrase and defended or opposed with the utmost seriousness of argument and demeanor, such as to enhance the amusement of the performance. At other times serious proposals received humorous word-

ing, as when, on September 14, 1816, the Society ordered the purchase of six plated candlesticks "for the President's desk and its appendages to supply the places of the old ones whose age and infirmities call loudly for a respite." Doubtless malicious joy permeated the Hall on the evening of May 20, 1818, when it adopted this resolution: "Resolved that Brother Collins should be granted the privilege of speaking before Society every Wednesday evening and of repeating the same speech as often as convenience would dictate." We are not informed with what grace Brother Collins received this covert rebuke from the evidently long-suffering Hall; but we feel morally certain that he failed to avail himself of the privilege so kindly granted him.

On December 10, 1852, a committee which had been appointed to provide better ventilation for the Hall reported that it had successfully performed its duty; whereupon, in a spirit of generous appreciation, the Society voted "that the two dollars yet in the hands of the ventilation committee be given to the committee so they can obtain stews and porter with it"; and a moment later (on motion of Brother Anderson) "that the committee take Anderson with them when they eat the stews." But whether Brother Anderson was to be a partaker or merely a witness of the feast of "stews and porter," the clerk neglects to tell us. Evidently, too, there must have been special provocation that induced the Hall

on November 4, 1864, to vote, with enthusiastic alacrity, "That an old shoe be procured from which a leather medal shall be made to be presented to the senior who shall get off the poorest joke or tell the poorest story." On October 7, 1853, the seniors were excused after six P. M. "to attend the exhibition of the planet Jupiter."

From the beginning of the Society until the revision of the constitution in 1862, every man on entering Hall was required to assume a fictitious name, by which he was known in all society proceedings. Outside the Hall, of course, and especially in the hearing of a Whig, any use of the fictitious names had to be scrupulously avoided. In the earlier days the names most commonly adopted were Greek and Latin proper names and the names of famous historic characters. In the very first minutes of a regular meeting that we have, those for July 6, 1792, these names appear: Alcibiades, Themistocles, Minos, Galileo, Sully, Addison, Octavianus, Cymbaline (*sic*), and Cleomenes. But gradually the range of choice was widened and we have such names from fiction as Red Rover, Peveril of the Peak, Tittlebat Tittlemouse, Maltravers, Tony Lumpkin, Corporal Trim, Natty Bumpo, Roderick Dhu, Sam Slick, Paupukewis, and Rip Van Winkle; or such appellations as, Hard Times, Log Cabin, Anybody, Never Tire, Dismal Jeems, Jolly Potato, Brandy Cocktail, Thumbscrew, Pompey Smash, Old Kentuck, Oconochee Wild Cat, Bar Creek

Baby Waker, Nubbin Ridge Coon Hunter, Possum up a Gum Tree, Stick in the Mud, Polly Put the Kettle on, Sic Semper Tyrannis, Animis opibusque semper parati, What do you do with your Ears, and Where did Peter Piper pick a peck of Pickled Peppers; or such grotesque creations as, Mr. Cæsar Augustus Mark Antony Swipes, Esq., Noncomatibus in Swampo, John Ollen Bohen Graben Steiner Schuben Bicher, Aldeborondefosbiforniosticos, Chrononhotontologos, Mistress Chefuscumclickclackmanicum, Triethyladdimethylaprotopropylamine, and Muleyabenhassankelikhan. The shortest fictitious name was A; the longest, Histikerjuncttillanytitlleoussinctigorrymathycally. How the clerk must have thought unpleasant words when it was necessary to record the performance of a brother that bore one of these outlandish pseudonyms! Sometimes strange groupings of names happen to appear in the minutes. January 4, 1826, for example, Beelzebub, Plato, and Hyder Ali formed a debating team; and that same evening, in another debate, Cincinnatus and Flibberty Gibbet, supporting the affirmative of the tremendously important question, "Is ambition beneficial to society?" won the decision against all the subtlety and craft of Lucifer and Ulysses.

Through many early decades of the Society's life, the discipline of the Society was constantly exercised over the conduct and activities of the individual mem-

bers, not only in the Hall, but in their college life and in their relations outside the campus. Testimony to this effect is afforded by a letter, printed in Professor Giger's History, from an eminent Southern lawyer who became a member of the Hall in 1799. The letter says: "At this distant day [1858] I sincerely pronounce it to have been the best society I have ever had anything to do with. It was, as a part of education, worth as much as the College itself, not only in a literary point of view, but in that of manners and morals. It did much to remove boyish habits and make men of us,—and men of sound and correct principles for society in after life. It was a practical school, unequalled within my knowledge. . . . Minor faults in the personal conduct of the members were inquired into in the most quiet and delicate way and produced a gentle reprimand. But it was a serious matter if anything like dishonor was involved. Deliberately and fairly was it investigated, but surely and sternly punished."

Every member was expected to behave himself properly in Hall, to attend the meetings regularly, and to perform all the required hall duties; and equally he was expected to be a conscientious student, to obey the college rules, and to conduct himself in all relations as a gentleman. Discipline was enforced in serious cases by official reproof, by requests for resignation, by suspension, or by expulsion; in ordinary cases, by an elabo-

rate system of fines. Thus, for example, on March 27, 1793, a member was called up for bad scholarship and was voted to be culpable, but this vote was considered to be punishment enough. Two months later, however, this man was suspended, during the pleasure of the Society, because of his disrespectful conduct when the Society voted to suspend another member for bad scholarship unless he showed amendment within two weeks. On August 14, 1793, "it appeared to be the general sense of the Society that Bro. Alcaeus' scholarship and character as a student in College were such as to render him unworthy of a seat in this Society. It was therefore proposed and agreed to that he should be desired to withdraw himself from it."

On December 3, 1793, two members "were arraigned before the Society for playing at cards and keeping bad company. They were deemed culpable and suspended for four weeks." The law of the Society for years was: "The attending members are forbidden to play at cards or dice or any unlawful game; and playing for anything shall be esteemed gambling." On August 6, 1805, a member was "arraigned for ungentlemanly conduct towards his creditors in town, and especially to two or three members of College who had been so kind as to lend him money sufficient to extricate himself so far as to enable him to leave town. The affair was examined with much coolness and moderation, and notwithstand-

ing the exertions of his friends, the punishment of suspension was inflicted."

Expulsions followed gross breaches of discipline, such especially, as persistent evil courses, plagiarism, or divulging the secrets or committing acts injurious to the interests of the Society. For example, February 27, 1822, a member was expelled "for wearing an independent badge at Senior speaking." The account of this action in the annual report for that year is too characteristic to omit. "Your committee," it runs, "state with pleasure that peace and tranquillity have reigned almost universally in this institution. The withering blast of Faction has scarcely been inhaled ["inhaling a withering blast" is good!] by any individual of Society. But one circumstance has occurred to mar our prospects or disturb our social felicity. And here it becomes our painful duty to mingle the bitter with the sweet; to destroy in some measure that pleasure and satisfaction which the former part of this report is calculated to produce. A circumstance occurred during the past year which must be peculiarly painful to every real Cliosophian. Some members of the senior class, irritated with some of the internal proceedings of Society, resolved to wear independent badges while delivering their public speeches, and thereby disclaimed all connection with the Society. The nature of this offense in itself, your committee presume, is well known to every member of this

Society; but this affair was peculiarly aggravated, being all earnestly requested by their intimate friends to desist from executing their rash designs; at the same time reminded of the unhappy consequences; but regardless of the admonition of their friends and bidding defiance at the censure of Society, they persisted in their determination, notwithstanding one of them was at the time an attending member of Society. The acting members considered it a breach of that honor which ought to distinguish every real Cliosophian; an offense evidently showing a contempt to the Society whose interest they are bound most solemnly to promote. The attending members (knowing that at a previous annual meeting it was resolved that such conduct should utterly be discountenanced) after consulting several non-attending members and mutually deliberating on the whole affair, deeming them culpable in the highest degree, inflicted upon them the punishment of expulsion."

The derelictions that were punishable by fines, especially in the early decades of the Society's existence, it would be difficult and tedious fully to set forth. Every slightest infraction of rules or breach of gentlemanly conduct within the Hall brought its penalty. Until 1796 the fines were assessed in shillings and pence, no fine being less than sixpence. Fines were numerous for absence or tardiness or overstaying permission of leave; for failures to perform exercises and other hall duties,

or to submit compositions to Correctors, or to have speeches perfectly committed to memory; for using improper language, or making interruptions, or being disrespectful; for studying recitations in Hall, or for using books from the hall library without having them covered; for reading before Hall a composition previously read before class; for smoking in the Hall, or attending the meeting without gown or in improper garb. On June 10, 1795, for example, "Brother Cleophas was fined 9d for appearing in Hall without stockings, and Brother Luther 9d for not wearing a cravat." Our guess is that it was a sultry night, and that the young men did not begrudge the fines for the added comfort they had enjoyed in the close and stuffy quarters that the Society then occupied.

But members were fined also for all kinds of offenses committed outside the Hall. The Cliosophians were long required to sit in the west gallery of the church and were fined if they appeared in the east gallery where the Whigs congregated. This requirement was abolished in August, 1797. Men were likewise fined for sleeping or reading in church; for missing recitations or chapel; for having college orations imperfectly committed to memory; for taking textbooks to class when not allowed by the professors.

In 1799 a special officer for each class, styled "bill-keeper," a name used also in the old college laws as

synonymous with monitor (the word appears in no dictionary), was appointed whose duty it was to report to the Society the names of those of his class who absented themselves from morning prayers (and they were very early in those days) oftener than once a week, and "to take notice and report to the clerk all those who refuse, are stumped, or read off at recitation, that they may be fined accordingly." On July 6, 1820, it was made his duty "to report as absent from recitation, church, or prayers every one whom he knows to be absent notwithstanding the party's name be answered to." This thankless office was finally abolished after much agitation in December 1838, when fines were no longer assessed for breaches of college discipline or other misdemeanors committed outside of Hall. On more than one occasion the annual report has pride in commenting on the high moral tone of the Society's membership. Thus in 1830, it can say: "Of the morality of the College we can speak well; but of the morality of our Society we can speak in terms of almost unqualified approbation. In this too we have the preëminence of our rival. In confirmation of this opinion we beg leave to introduce one fact. Of the forty-six students who belong to a Temperance Society, founded in College during the past year, thirty-six are members of this Hall. However some of our friends may differ in their opinions concerning the propriety of an association of that

kind, they must all agree that it is a good test of moral character."

How vigilantly the Society looked after the conduct of its members is shown further by action taken January 19, 1814, when it was, "Resolved that if any member of this Society be detected in clapping, hissing, or scraping, or in any other manner insulting the Faculty or any member or members thereof, he shall be fined in a sum not less than two dollars, admonished, suspended, or expelled, at the option of the Society." Moreover, in the winter of 1817 several members were found to have been guilty of participating "in the late rebellion" and were suspended.

This action was in the same spirit as that which had been displayed in March 1809, when a committee was appointed "to consider and report such further measures as they approve in relation to the disturbance that has recently taken place in College and to the conduct they will pursue hereafter for the purpose of more effectually promoting order in the institution." At the same time the Society appointed a committee to seek a conference with the Whigs for the purpose of devising a plan for the joint action of the two Halls in using their influence and authority in the interest of better order and discipline in College. But the Whigs, while acknowledging "the fallen and deplorable condition of the College with regard to order and government," refused

to join in the proposed effort, declaring that they were "not convinced of the justice or legality of the demand made upon them by the Faculty of the College, and that they do consider all regulation for the government of the institution, contributing to its prosperity and honor, of right to be ordained and put into execution solely by the power and authority of the directors of the College, and not, as is here insinuated, to be the creature of an inferior body."

Verily, it is a long way from that attitude of mind of the Whigs of 1809 to the vigorous and efficient system of student government which in recent decades has been so successfully developed in the University, the frail and unsuspected germ of which we can faintly discern in the Clio proposal.

CHAPTER III

The Homes of Clio

The first home of the Society was in Nassau Hall. It was on the topmost floor directly over the main entrance, the western of the two small rooms filling the front projection of the building. The eastern room was the abode of the Whigs. There was a diminutive antechamber. The Hall itself was so contracted that when the number of members rose to thirty or forty it must have been dreadfully crowded; and, with its low ceiling, small windows, and closed door, the air must have been stifling at almost every season of the year, and especially so during the long summer session. No wonder that now and then a daring member was willing to incur a fine by appearing in Hall in scanty raiment. The limited space was encroached upon by the cases to hold the growing library and by the necessary desks or tables for the officers. The room was heated by a fireplace and lighted with candles in sconces and candlesticks. There is no record of the quality and character of the furnishing, except that several settees were purchased in 1800, "in order that the Hall might be capable of accommodating a greater number of members."

So we can infer that before that time chairs were used. The only ornaments mentioned were "a frontispiece" containing the name of the Society and the dates of its institution and revival "together with its properties and effects," which hung over the fireplace, and portraits of Washington and Adams. These latter were in all probability engravings or lithographs, for the "several settees" and portraits all together were bought for eighty-six dollars.

But all these treasures together with the library, which by that time must have had several hundred volumes (and would have had more, "but we could not procure them either in Philadelphia or New York"), were consumed in the fire of March 1802. At least, that has been the accepted tradition, and Professor Giger so declares without qualification. It is a curious fact that the minutes are silent about this calamity. But a brief entry of August 17, 1803, makes it seem probable that the books, or many of them, were saved. This entry notes the appointment of a committee "to cull useless books from the library and dispose of them by lottery." It does not seem at all likely that in less than eighteen months the Society could have accumulated a new library of such size and quality as to suggest the need of weeding out. However this may be, the fire crippled the Society and left it without a meeting place.

It immediately obtained temporary quarters in a

house which stood at the corner of Nassau Street and what is now University Place, on part of the site at present occupied by the University Dining Hall. Here it remained until September of the following year, when it returned to its old room in the rehabilitated Nassau Hall. The room had been restored and refurnished, with the aid and counsel of Dr. Maclean, the first great scientist of Princeton and long the most popular member of the Faculty. He had been made an honorary member in 1795, immediately after his arrival in this country from Scotland, and he was always ready to serve the Society in any way that would promote its welfare and usefulness. When he was appealed to in this instance he not only prepared plans for completely refitting the room, which the Society promptly adopted, but he assisted the committee in the actual work of carrying out the plans. The interest and zeal he uniformly displayed in behalf of Clio were to be exemplified in still higher degree in the years to come by his greater son, John Maclean, during the prolonged period of his service as Professor and President of the College.

But this reëstablishment in Nassau Hall was to be of short duration. In 1804 the library building, now known as Stanhope Hall and given up to university offices, was completed. The upper story was set apart for the use of the two literary societies, the Whigs obtaining the south half; Clio, the north. Into these new

and comparatively spacious quarters the Society moved in May 1805; and here was its home for almost as long a period as it had dwelt in Nassau Hall. The new room must have seemed at first positively sumptuous. On each side was a platform of slight elevation. On that at the north end were placed the desks and chairs of the President and the other officers, resplendent with red damask fittings. Against the walls stood the book cases, in the next few years to be filled to overflowing. Around the room were ranged settees, and the remaining space was occupied by chairs. Curtains of white dimity and red damask obscured the windows. The floor was heavily carpeted. Wood stoves gave heat until 1833, when two coal stoves were purchased. Light was supplied by a gorgeous chandelier, hanging by iron chains from the centre of the curved ceiling, by "patent lamps,"—whatever they were,—and by candles. The walls were covered with velvet paper. Off the Hall was a closet for the storage of records and paraphernalia.

As the years went by, and the furnishings became worn and dingy, there were repeated repairs and renewals, so as to render the Hall, as one report put it, "as neat and convenient as was consistent with propriety." What more, indeed, could be asked for? A typical entry in the minutes is that of August 26, 1812, which records that new curtains for the President's desk were ordered, to be "of the same kind of

cloth with the present," and that there should be procured "tinplates to be fastened round the holes where the stovepipe is inserted in the wall and that they be painted green." A year later a new carpet to cost one hundred and eight dollars was ordered purchased. It is evident that tobacco chewing was a common habit among the students of that day, for February 10, 1813, it was ordered "that those who use tobacco in the Hall should purchase themselves spitting-boxes" and should keep them in proper condition; and that order evidently not having proved effective, in December of the same year the Society itself purchased twenty-four spitting-boxes. That must have brought one within easy range of every member! On September 21, 1825, the Hall ordered the purchase of "two silver-plated branched candlesticks for the President's desk" and directed that "a new clark's (*sic*) desk be built in vacation."

But with the increasing number of members there was growing consciousness of the discomfort of the Hall, for all its "neat and convenient" furnishing; increasing complaint of its closeness and oppressive atmosphere. This is reflected in a letter received by the Secretary of the Society in 1845 from the venerable Bishop of Ohio, the Rt. Rev. Charles P. McIlvaine, who had graduated in the class of 1816, regretting his inability to preside at the annual meeting. He wrote: "I love to revisit the College and Hall, where I spent several happy and

profitable years, and where my thoughts often linger in pleasing and painful retrospect, and it would give me real pleasure to recall the scenes of our Society by being again at one of its meetings, except that I should miss the darkness and closeness, the sperm grease and the faded hangings, and agreeable associations of the old Hall—that upper chamber, where the winged hours swiftly flew in pleasant literary intercourse and companionship."

In the twenties the evidences of the discomfort of the Hall become more numerous, though a ventilator had been "inserted in the canopy of the Hall." Men of delicate constitution were excused from regular attendance at the meetings because of the hot and unwholesome air; and others preferred to pay fines for absence "rather than bear the oppressive heat and confinement." Then the roof became leaky, the ceiling was soaked, and the plaster began to fall, while the Society's books and the furniture, recently renewed, suffered damage. Appeal after appeal was made to the Trustees for repairs, to which only tardy attention was paid. Conditions were becoming almost intolerable. The Hall was crowded with members and overflowing with books. "Our difficulty," the annual report of 1830 declared, "is no longer to find books for the shelves but shelves for the books." In 1833 there began to be talk of seeking other quarters for the Society's library, which

now numbered some twenty-five hundred volumes—"most of them well selected and well calculated for their situation." It was even suggested that the libraries of the two Halls be brought together in some college room and be thrown open to the public, and the Faculty were understood to favor this plan. But the Whigs would not listen to this proposal. "The *reason*," says the annual report of that year, "we, of course are left to conjecture"; a clear insinuation of belief that the Whigs were reluctant to invite comparison of their literary treasures with Clio's.

In the annual report of 1833 appears, also, the first intimation that the time was fast approaching when the need for another and ampler Hall must be met. Thereafter this question began to loom large—the membership now being nearly one hundred—and was matter for limitless discussion and endless proposals. Complaint was made to the Faculty, who "indeed declared that they intended building us a Hall, as soon as pecuniary means should render it practicable"; but that was felt to be a vain hope. It was even suggested that a Hall should be built in coöperation with the Whigs. But here again "the natural jealousies which exist between the two Societies must ever prevent this plan from ever being effected." Finally, on June 15, 1835, a committee was appointed "to ascertain the best means of getting a new Hall, and the most preferable plans"; and the annual

report of that year made a most earnest plea to the graduate members for assistance in attaining the desired object. The active members declared their readiness to do everything within their power, but the burden was too great for them to bear alone.

The annual meeting was deeply impressed by the plea and immediately, on motion of Parke Godwin ('34), later a famous editor of New York, appointed a committee to confer with a committee of the Board of Trustees in regard to a site. This committee promptly reported that the committee of the Trustees would recommend to the Board the appropriation of a site. Thereupon the meeting appointed a standing committee on the proposed new Hall to deal with the Board and to take whatever other action it thought proper to advance the project. This committee consisted of Professors John Maclean and Albert B. Dod and Dr. John H. Woodhull, all men of great efficiency and loyalty to the Society. Indeed, too great praise cannot be given to Dr. Maclean, later to be for many years the honored President of the College, and to the lovable Professor Dod for the untiring zeal, wise counsel, and unsparing effort with which at this period, and always, they served the interests of the Society. This committee reported to the Hall in February, 1836, that there was no doubt that the Trustees would grant a site, and advised that effort be made at once to raise money for

the building. Meanwhile, the Whigs were feeling the same need of larger and better quarters and were taking similar action toward its satisfaction.

Already in January the Hall had appointed a committee to invite subscriptions from the graduate members. Now it made every member a committee of one to solicit funds. Money and subscriptions came slowly, but there was sufficient encouragement by June 1 to justify the appointment of a committee on plans. Professors Dod and Maclean and two members of the class of 1837, Alexander H. Bailey, of New York, and Joseph Branch, of North Carolina (later to be prominent citizens), formed this committee. A week later Professor Dod was appointed custodian of all moneys received for the building fund; and a week after that a building committee was appointed, consisting of Professors Dod and Maclean and the Rev. Daniel Wells; and this committee was directed to "proceed immediately to the erection of the new building when a plan shall be agreed on and an architect procured." The building committee was subsequently empowered "to settle on the plan."

It was not until the following spring that these preliminaries were arranged and the subscriptions were sufficient (about half the sum required) to permit the breaking of ground. In the meantime persistent efforts, by letters and personal solicitation (Mr. Wells being espe-

cially active and efficient in the latter), were continued to enlist the pecuniary aid of the old graduates; but the results were far from commensurate with the Society's enthusiastic hopes. Even the vigorous appeal at the annual meeting of 1837 "to the generosity of our elder brothers entreating their further coöperation," so that "an abiding, inexpressible sense of dependence," which indebtedness would cause, might not "paralyze our efforts," brought little substantial support. On the other hand, the active members contributed generously, and liberal appropriation was made from the hall treasury.

So, when the building was completed, early in 1838, there remained a depressing burden of debt, and there were no funds in the treasury to provide furniture.

The building contract had amounted to $7,150; and this had been a great bargain for the Society, because of the low prices for materials and labor due to the prevailing business depression. At the time of the completion of the building in March 1838, the contractor had received $4,150; but of this amount Messrs. Dod and Maclean had themselves advanced $1,650, so slow had many subscribers to the building fund been in meeting their obligations. Thus, the Society owed the contractor $3,000, the building committee $1,650, and had no money for furnishing the Hall. The only offset was certain unpaid subscriptions, the hope of obtaining

more subscriptions now that the Hall was actually in existence, and the regular income of the Hall from dues and fines. But little could be expected from the latter, even by cutting off appropriations for books, which was done, as it was hardly more than sufficient for current necessary expenses.

Again Messrs. Dod and Maclean came to the rescue. They were willing to wait on the convenience of the Hall for reimbursement. They became surety at the United States Bank for a loan of one thousand dollars to be used in furnishing the Hall, and they satisfied the contractor by giving him three negotiable bonds of one thousand dollars each, for the payment of which they assumed personal responsibility. Efforts were continuous during the next few years in soliciting money to pay off the debt. By 1844 this had been reduced to twenty-five hundred dollars, and, by strenuous solicitation, subscriptions about equal to that sum had been obtained. We hear nothing more about the debt until early in 1856, when a committee was appointed to inquire into its status. The committee applied to Dr. Maclean, then in the third year of his Presidency, for information, the members of the Hall at that time apparently being in complete ignorance of the matter. Dr. Maclean promptly replied in the following characteristic letter:

College of New Jersey

Princeton, March 14, 1856.

To the Committee of the
Cliosophic Society:

When the present Hall was built the Building Committee had a settlement with Mr. Charles Steadman, the builder; and they gave him three bonds of $1000 each payable in one, two, and three years. The first was paid in full. The second was transferred to the estate of the late Robert Voorhees, deceased, and by his executors was conveyed to the Trustees of the College in payment of certain moneys due to the College. The third became the property of the Princeton Bank. To render the bonds negotiable, they were signed by the late Professor Dod and myself, not as members of the Building Committee, but as individuals; thus making ourselves personally responsible for the payment of the bonds. It was only in this way that we could effect a settlement. Towards the payment of these bonds, subscriptions were obtained from members of the Society both in College and abroad, sufficient—or nearly so—had they all been paid, to pay the bonds in full. But many who subscribed never paid anything.

On the bond yet in the possession of the Princeton Bank there is due the sum of $180.92; viz.

To the bank, principal and interest,....$90.65
To John Maclean, interest paid by him, 90.27
———$180.92

On the bond in the possession of the Trustees of the College there is due the sum of..... 864.57
with interest from the 27th of June 1844—nearly twelve years.

Interest to the 27th of June 1856 will amount to 616.49

Principal and interest $1,481.06

Should the matter be brought before the Board of Trustees at their next meeting, I think they would willingly agree to give up the interest and receive the principal by installments, say $100 a session. If the Society should approve of this suggestion, I will bring the subject before the Board and endeavor to have it adjusted in this way. I will also contribute, should my life be spared, $25.00 a session for four years toward liquidating the debt. In making this suggestion and these offers I am influenced by a desire to have the whole matter settled in a way that shall not be burdensome to the Society and at the same time to prevent any future calls upon the members of the Society not connected with the College.

At the time the last subscriptions were obtained, it was understood that no further demands would be made upon those who had subscribed. And it is but equitable that those who enjoy the benefits of the arrangements made by those who preceded them should share in the burdens.

Respectfully,

JOHN MACLEAN.

The Hall gratefully accepted Dr. Maclean's suggestion, feeling, as the committee expressed it, that "the honor of our beloved Society demands that she should be freed from debt, especially since a portion of the debt is held against her by the Trustees of the College, who are composed of members of our rival Society as well as of Clios." The Trustees granted relief from interest, and payments began to be made. It was not until the beginning of 1861, however, nearly twenty-three

years after the completion of the Hall, that the last dollar of its cost was paid.

While many sons of Clio contributed freely in money and effort to make the building project feasible, yet in a very true sense the Hall was a monument to the generosity, the patience, and the indefatigable labors of those two noble and well-beloved men, Albert B. Dod and John Maclean. There is ample evidence in the records that the Society at the time recognized its obligation to these devoted men. But this grandiloquent passage from the annual report of 1837 must suffice for citation: "In the name of our Society we desire to express its acknowledgments to the Building Committee, to whose unwearied exertion is principally owing the happy consummation of our oft-repeated wishes, and to whom we resign the chief praise, well knowing that if unassisted by their directions and uncountenanced by their support, our timid attempts, if we had possessed courage to exert them, would have been as abortive as our knowledge and experience are limited." Which, one must say, is very handsome, indeed! And when Dr. Maclean retired from the Presidency, the annual meeting, June 23, 1868, adopted this resolution: "Resolved that this Society tenders to Rev. John Maclean D.D., President of our College, on his retirement from the active duties of the Presidency of our College, the hearty expression of our kind wishes. We recognize his faithful devotion to the

interests of the College in discharge of the duties of his office and his interest as a faithful friend and brother in our Society. We pray that God's blessing may attend him and the consciousness of duty well done make his heart glad."

In this same annual report of 1837, the joy and exultation with which the Society watched the progress of the building and anticipated its occupancy are vividly reflected. The project of building had at first "seemed almost visionary," its realization impossible. But determination had triumphed in "the erection of an edifice which would stand an endless monument of the enterprise and perseverance of our Society; a temple dedicated to science and friendship, erected by the free-will offerings of affection and the voluntary contributions of gratitude." Throughout the year feeling and interest had been absorbed in the prosecution of the enterprise. Whig Hall might be similar in size and appearance, but Clio had been long in advance and owed its being to "the willing and exclusive efforts of brothers," while Whig had had "the extorted assistance of aliens and strangers." "And now," to quote the exact language, which swells to a flood of turgid eloquence, "when, after the excitement of the enterprise has abated, we see our beautiful building in sure evidence before us, we feel like one surprised and confounded at the substantial representation of that which realizes some visionary creature of a

wayward imagination, or which has had an ideal type in the bold conceptions and rare combinations of a dreamer's fancy, and we are almost compelled to suborn our judgment to testify the veracity of our senses. We know not which most to admire, the bold magnificence of the enterprise, or the untiring energy which has effected its full accomplishment. It invests our Society with new beauties and increased interest, as it distinguishes the period, when discarding every remnant of weakness, it emerges before us in all the dignity of full maturity. It presents our institution in an aspect which must demand a modification of the feeling with which we have been accustomed to regard its interests and cherish its memory, a feeling distinct from blind and exclusive and sometimes puerile fondness."

Evidently there was a strain upon vocabulary and rhetoric alike adequately to express the enthusiasm and exhilaration with which the young Cliosophians of that day looked forward to entrance on their new domains. This came about the very last of March 1838, when twenty men were designated to help move the furniture from the old Hall to the new, under the cover of darkness, so as to hide its quality as much as possible from the envious eyes of prying Whigs. The library, however, remained for several months longer in the old Hall, pending the fitting up of the basement room for its reception. The first meeting in the new Hall was

on the evening of April 4. It had been arranged that special exercises should signalize the occasion and that Professor Dod should make a dedicatory address. But this address was postponed to the annual meeting, and the minutes fail to give us details of that first evening's exercises. Perhaps the several blank pages in the minute book at this point indicate that some one neglected his duty of recording the events of the celebration. We may be sure, however, that "a pleasant time was had."

The amplitude, the convenience, the comfort, and the dignity of the new Hall, as compared with the old, were most impressive. It is not surprising that the annual report of that year felicitated the Society on having bid "adieu to the time-honored Hall where her sons were accustomed to assemble" and on the fact that she now sat "clothed in beauty and surrounded with every convenience in a more splendid edifice." The meetings now were "seasons of mutual enjoyment and their approach was not dreaded as formerly, when health was endangered and comfort sacrificed by attention to the duties of the Hall."

Whig Hall was not ready for occupancy until six months after Clio was installed in her new temple. The new Halls were so placed (in accordance with a general plan for the development of the college grounds, which had been drawn up by the famous Professor Joseph Henry) as directly to face, Clio, the walk from Nassau

Street leading past the west end of Nassau Hall; and, Whig, that passing the east end. They were architecturally the most beautiful structures on the campus and long retained that distinction. They were in the Ionic style, had the same outward appearance, and were of like size—sixty-two feet long, forty-one feet wide, and two stories high. The columns of the hexastyle porticos were copied from those of a small temple which stood on the southern bank of the Ilissus, not far from Athens, near the fountain of Callirhoe. The temple of Dionysos (or Bacchus), at Teos in Asia Minor, was the model in other respects. "All the forms," as Professor Giger wrote, were "simple but elegant and pleasing." It may be of interest to note that the portico of Clio Hall is still standing, being used to mark the entrance from Mercer Street to Professor Allan Marquand's grounds.

Of the interior with its furnishings, we have few details. We know from the annual report of 1838 that it was "indeed worthy of being shown to the world," if such exhibition had not been unlawful. The assembly hall was richly carpeted and the windows heavily draped. Almost the last action taken in the old meeting room shows that the tobacco chewing habit still prevailed. It was voted, "That in order to prevent the deleterious consequences of tobacco juice upon the carpet, the building committee be instructed to procure as many spitboxes

as they may deem necessary, and that any person spitting on the carpet shall be subjected to a fine of one dollar." On the walls hung many portraits of famous sons of Clio of other days. A great chandelier, the gift of Matthew Newkirk of Philadelphia, an honorary member of 1836, and later a trustee of the College, suspended in the centre of the room, was the principal source of illumination. Large wood stoves furnished heat until the autumn of 1852, when after some years of agitation a furnace was installed. Already, a few months before, gas for lighting had been piped into the Hall at a cost of $230, the Society agreeing to pay 10 per cent yearly on this cost until the company was reimbursed. The lower story was fitted up for the library, and in connection therewith a reading room was established in 1840. Many of the leading English and American magazines and newspapers were subscribed for, and the reading room was open in the day time, except during study hours, on every day but Sunday. As the years passed by there were frequent renewals of furniture and decoration, and large changes were made in the arrangement of the assembly hall and of the lower floor.

This Hall served the needs of the Society for many generations of students. But in the late seventies, with the great growth of the College, and with the increasing demands of more prosperous conditions of life, its inadequacy of room and its lack of modern facilities evoked

constant dissatisfaction and complaint. The time was come, it was felt with growing impatience, when the building which had been regarded as "an edifice which would stand an endless monument" should give place to a more imposing structure, when brick and wood should yield to stone and marble. It required years of patient effort, however, to realize the Society's aspiration. Precisely the same situation confronted our friends, the Whigs, and the same need for enlarged quarters and ampler facilities was experienced by them. There was thus again concert, or rather rivalry, of effort on the part of the two Societies in the movement which resulted in the erection of the present stately buildings.

This movement was started, or at least received its first impulse, in Clio, at the annual meeting of 1876, when William Libbey ('77) in the annual report for that year dwelt upon the urgent need of a new and larger Hall. A committee was named which reported at the next annual meeting against the immediate feasibility of the undertaking in view of the general business depression. The subject was kept alive in the next few years by frequent discussion, but nothing was accomplished. Finally, the annual meeting of 1883 decided that the time for action was come, and it authorized its chairman, Edward S. Green, to appoint a committee to raise funds. Of this committee Professor John T. Duf-

field was chairman, and no one can be thought of that could have proved more zealous and resourceful than he. The other members were the Rev. William Harris, Treasurer of the College, Caleb S. Green and Charles E. Green, of Trenton, John R. Emery, of Newark, the Rev. S. B. Dod, of Hoboken, and DeWitt C. Blair, of Belvidere. To this committee were subsequently added the Rev. Samuel H. Studdiford, the Rev. George B. Stewart, Messrs. Bayard Henry and Cyrus H. McCormick, and Professors Andrew F. West, Henry van Dyke, William Libbey, and William F. Magie. The committee was continued from year to year, reporting at each annual meeting, until 1890, when its final report was accepted and it was discharged. Throughout these years it was engaged in the arduous and thankless labor of soliciting subscriptions by correspondence and personal appeals from the graduate members.

It was decided at the outset, after consultation between special committees of the two Societies, that the new Halls should be of similar construction, that they should be of the same style and architecture as the old Halls, and that their cost should be $25,000 each. It was this sum that Dr. Duffield's committee undertook to raise. The task proved to be even more difficult than the similar undertaking of fifty years before had been; though the sum required, in view of the vastly increased number of members and the greater prosperity of the

times, was proportionately smaller. At the annual meeting in June, 1889, the committee could report as a result of its years of persistent canvassing, "by every known method," a total of subscriptions of only thirteen thousand dollars, from one hundred and forty-three persons. That was only about one in ten of living graduates. The committee was most despondent over the outlook. It feared the entire project would fall through, to the vast detriment not only of the Society, but of the interests of the College itself. While the Whigs were not much better off so far as subscriptions were concerned, three Whig graduates had offered to supply what further amount was needed and take the bonds of the Society. The only hope Dr. Duffield could see was that some good friend of the Society and the College would come forward with a large subscription.

This report marked the hour of darkness preceding the dawn. Before commencement week was over, Mr. John I. Blair, to whom Princeton is indebted for so much, subscribed five thousand dollars. Not long after, Mr. Cyrus H. McCormick added one thousand dollars more to his already large subscription. Under the stimulus of these subscriptions, and through the personal efforts and influence of Dr. Duffield, Dr. Studdiford, and Mr. McCormick, the fund was completed before the following Christmas.

Meanwhile, plans for the new Halls had been sub-

mitted by Mr. Page Brown of New York, the execution of which would require a much larger expenditure than had been agreed upon by the two Societies. The Clio committee was in favor of adhering to the $25,000 limit and wished for a modification of the plans. But the Whigs adopted the Brown plans and let the contract for a marble structure. The prospective total cost of construction would be in excess of $40,000. Of course, Clio was not to be outdone by Whig, even if the Trustees had not insisted that the buildings should be alike. The Brown plans were therefore adopted and preparations were made to begin building.

At the annual meeting of 1890 (June 10), the subscriptions, then amounting to $27,000, were increased to $31,000, and committees on finance and building were appointed. The Hon. Caleb S. Green was made chairman of the Finance Committee. The other members were Mr. Charles E. Green, Treasurer, Professor John T. Duffield, and Messrs. Cyrus H. McCormick and Bayard Henry. This committee was authorized to issue bonds for whatever sum was needed in excess of the subscriptions. The Building Committee was composed of Professor Cyrus F. Brackett, chairman, Professors Andrew F. West, William F. Magie, and William Libbey, and Messrs. E. C. Osborn and Leroy H. Anderson. The two committees worked together in perfect harmony; indeed virtually coalesced and acted as one body. Some

of the men appointed dropped out of active participation in the work and there were added Messrs. DeWitt C. Blair, Wm. B. Hornblower, and Henry G. Duffield.

The men who gave most time and thought to the enterprise, who were most active in carrying it to a prosperous conclusion, were Messrs. Charles E. Green, McCormick, and Henry, and Professors Magie and Libbey. The zeal they displayed, the amount of work they did, the care and responsibility they assumed, can only be appreciated by examining the records. To them particularly the Society owes lasting recognition and gratitude.

In the spring of 1890 the old Hall was demolished. The library was stored in Dickinson Hall and the College Library, and the meetings of the Society were held during construction in the old chapel. The official home of the Society, however, throughout this period, was in the upper room of Stanhope Hall which had housed the Society from 1805 to 1838. There the records and some of the books were kept; there the committees were accustomed to meet; there all the Society's activities except the regular meetings were carried forward.

The corner-stone of the present Hall was laid on the afternoon of June 20, 1890, simultaneously with the laying of the Whig corner-stone. A joint procession of the alumni of the two Halls, in separate parallel bodies, was formed in front of University Hall, and

marched down Nassau Street, Dr. McCosh heading the Whig and President Patton the Clio, to the two entrances to the campus leading to the Halls. The undergraduates of each Society lined the respective walks and fell in behind the graduates. The heads of the two parts of the procession, which divided at Nassau Street, reached their goals at the same moment. The platform at Clio was filled with distinguished alumni and honorary members. Among them were President Patton, Cyrus H. McCormick ('79), who had presided earlier in the day at the annual meeting, Samuel H. Pennington, M.D. ('25), the Rev. Albert Williams ('29), the Hon. William Paterson ('35), grandson of the William Paterson who had so large a part in founding the Society, the Rev. John Rodgers ('41), Professor J. S. Schanck ('40), Professor John T. Duffield ('41), DeWitt C. Blair ('56), Charles E. Green ('60), and the Rev. David R. Frazer, D.D. ('61).

The doxology was sung by the combined assemblage and prayer was offered by Dr. McCosh, and then the ceremonies of each Hall proceeded separately. President Patton laid the corner-stone for Clio, using a silver trowel, appropriately inscribed, which Dr. Duffield had had made for the occasion, and which two years later he presented to the Hall. In the corner-stone was placed a copper box, hermetically sealed, containing the following books and papers:

President Maclean's History of the College;
Professor Giger's History of the Society;
General Catalogue of the College of 1886;
Annual Catalogues 1886 to 1890;
General Catalogue of the Seminary;
Annual Catalogue of the Seminary 1889-90;
A list of the names of the Building Committee;
Photographs of the College Buildings;
Photographs of Presidents Maclean, McCosh, and Patton;
Honor List and commencement appointments of the class of '90;
The Nassau Literary Magazine;
The Princetonian;
Bric-a-Brac of 1889-'90;
Princeton Press, May 24, 1890, containing article on the date of the Society's origin.

When the stone had been declared well and duly laid, the Rev. Howard Duffield, D.D. ('73), delivered an address, in which the spirit, the glory, and the achievements of the Society were portrayed in periods of glowing eloquence. The orator reached his climax in his peroration which evoked enthusiastic applause. His words were:

Our Fraternity triumphantly challenges the wasting power of the years. Its elemental principles compel Time to pay tribute unto them. The culture that inheres in its name, the vigor displayed in its history, the soul force developed under its discipline, are ever strengthening and broadening and casting off all swathing bands. Yonder relic [of the old Hall] is but a

stepping-stone of the Society's dead self, on which it rises unto higher things. And as with heartfelt joy we cross the threshold of the radiant future, as with exultant hearts we stand beside this stone, that carries in its bosom the pledge of a career that shall outshine the glories of the past, in the fullness of our confident desire, we are fain to cry aloud:

Hail, O Clio, honored and well-beloved! O Muse benign, all Hail! To thee we bow with renewed devotion. From thee we draw fresh inspiration. For thee thy loyal children seek to rear a stately shrine. In the days that are to come, may a continual throng of thy loyal sons, ever mindful of thy kindly nurture, hither return to deck thy walls with the shields of their victorious achievement. May earth become brighter, and humanity's cup sweeter, as thy children spread wider the spirit of that sublime legend, in whose meaning thou dost school them,—*Prodesse quam Conspici.*

But the laying of the corner-stone was only a beginning. There were difficult days ahead for the committee. It was not until July 1891 that the contract for construction was let. It then became apparent that the cost was going to be far in excess of the amount subscribed. The committee authorized the issuance of bonds to the amount of $25,000. Mr. Blair took $5,000, Mr. McCormick $4,000, and Mr. Henry $2,000; while some friend of the Hall, whose name was not revealed, guaranteed the sum of $4,000. At the annual meeting of 1892 the Building Committee reported that many of the alumni were unwilling to subscribe as long as

bonds were outstanding; that thereupon Mr. Blair had generously agreed to cancel his bonds, provided the other bondholders would do the same and the guaranteed $4,000 was paid; and that Messrs. McCormick, Henry, and the unnamed guarantor would meet this condition, in case the members of Hall, alumni and undergraduates, would now raise the additional sum of $10,000. The $25,000 thus secured would, it was thought, with the $33,000 already subscribed, completely finish the Hall and leave the Society free of debt, so that it should "be able to go on doing the important work it has always done in Princeton College."

This generous offer and appeal was not made in vain. The brief minute of the annual meeting tells the story: "After some preparatory remarks the entire amount necessary to complete the Hall was raised amid great enthusiasm." It was thought at the time that it would never be necessary again to appeal to the annual meeting for money, but a year later, on the report of progress by the committee, "the sum of $5,000 was generously raised for the liquidation of unexpected deficiencies." It was not till the annual meeting of 1895 that the committee could make its final report and ask to be discharged. Then it could say that the work begun ten years before had been brought to a successful end, that "the building was finished and furnished as far as possible." The report of the treasurer showed the total

cost of the building and furnishing had been just over $66,000 and that there remained in his hands a balance of $252.13. It was at once voted to use this balance to obtain the memorial tablets of bronze that now adorn the Hall. It is no wonder that the meeting, in discharging the committee, which had labored so long, so patiently, and so efficiently, passed a resolution expressive of the "deep and lasting gratitude of the Hall for the great work they had accomplished."

While the completion of the Hall was delayed, its construction was so far advanced as to permit its occupancy in June 1892. The first meeting in the Hall was on June 8, which by a fortunate, but apparently fortuitous, coincidence was the anniversary of the reconstituting of the Society in 1770; the day so long annually celebrated with commemorative exercises. Nothing out of the ordinary marked this first meeting. The real dedication, though not so in name, came a week later at the annual meeting when, as already noted, the members present, rejoicing in the Society's new and splendid abode, contributed ten thousand dollars to the building fund, and Messrs. Blair, McCormick, Henry, and the unnamed friend declared their more than generous benefaction.

No extended description of the Halls is required. They follow pretty closely the lines of the buildings they replaced, only they are much larger in all their pro-

portions. They have three stories instead of two and are wider and deeper. They are the only structures of marble on the campus; the only structures that exemplify Greek architecture—and this they do in altogether worthy fashion. They stand somewhat nearer each other than the old Halls stood—noble and conspicuous sentinels of the two southern angles of the historic cannon quadrangle, on whose northern side rises ivy-covered Old Nassau, the venerable and venerated mother of us all. In its interior arrangements, facilities, and furnishing, the present home of Clio, like its prototype, is "indeed worthy of being shown to the world," and such exhibition is no longer unlawful. If it is not—any more than was its predecessor—"an edifice which will stand an endless monument," its solidity of construction and the durability of its material give promise that it will continue to afford shelter for the votaries of Clio through innumerable student generations.

CHAPTER IV

Relations and Rivalries

The American Whig and Cliosophic Societies have long been a distinctive feature of Princeton College and University life. In earlier times similar societies flourished at other colleges; but in all the older institutions, at least, they gradually lost vitality and disappeared under the disintegrating influence of the Greek letter fraternities. It was only by heroic and long-continued efforts of Trustees and Faculty, to which Whig and Clio gave effectual support, that the Greek incursion of Princeton was resisted and finally repelled. Otherwise, doubtless, Whig and Clio would long ago have suffered the same fate that befel the great literary and debating societies of other colleges. As it is they remain, the oldest literary societies in America.

The two Societies were created by the same impulse and have always had much the same ideals and purposes. Their members were first of all loyal sons of a common fostering mother. They were simply two branches of the same family, acting separately and in emulation for the better attainment of literary culture and forensic skill. It is as natural for students to divide into groups

or parties as for men in every other relation of life. It so happened that for some time most of the students from the South became Whigs; most from the North, Cliosophians. Once the two Societies were firmly established, they were recognized by the college authorities as a serviceable instrumentality for supplementing the work of the classroom. Every member of the Faculty became identified with one or the other, and was ready on every occasion to play the part of "guide, philosopher, and friend."

The Societies have always acted together in furtherance or defense of their common interests. But as between themselves they have maintained an attitude of rivalry or hostility—for the most part of an amiable or benevolent quality. In their direct dealings with each other by means of correspondence or through committees, they have usually manifested the lofty bearing and formality of "high contracting powers" with great issues at stake. Each has been quick, on occasion, to take offense at any seeming discourtesy of communication or demeanor on the part of the other in inter-hall negotiations or complaints. And official letters of defense, disavowal, or apology have been models of suave or severe diplomatic expression.

During the first few decades of the existence of the Societies, when the total number of students in College was small, and practically every student was in one Society

or the other, the rivalry between them was most intense. It became at the outset so open and obnoxious, as we have seen, as to lead to the suppression of the parent societies. And in the next few years "paper wars" of greater or less acrimony occurred from time to time, when the faults or foibles of each Society or of individual members were set forth and commented on by the wits or satirists of the other in wordy diatribes or doggerel songs (usually anonymous) which were publicly posted or circulated from hand to hand. In verse-making of this delectable sort the Whigs seem to have had the best of it. Evidence in support of this inference, as well as proof that a very vigorous paper war was waged between the two Societies soon after their revival, is afforded by a manuscript volume discovered among the papers of William Bradford (Whig, 1772), which is now preserved in the library of the Pennsylvania Historical Society. The volume is entitled, "Satires against the Tories— Written in the Last War between the Whigs & Cliosophians in which the Former Obtained a Compleat Victory." It is made up of squibs, for the most part in rhyme, from the pens of the four men who had been the leaders in forming the Whig Society. The best of these wretched performances are the work of Philip Freneau, now remembered as the poet of the Revolution; the most execrable, that of James Madison. There is a plentiful

lack of real wit in these invectives, but an abundance of coarse abuse and gross characterization. In 1775 Freneau published a satire, entitled "Mac Swiggen," in which he embodied many of the verses he had perpetrated in this paper war—about all that would bear the light, as Professor Fred Lewis Pattee says in the introduction to his admirable edition of Freneau's poems. Who the Cliosophian was that Freneau was attacking, is not known; nor, of course, do we know what provocation he had given, nor what was the nature of his reply. Indubitably, he did his best—or worst—in the contest of vituperation. A few of Freneau's verses will suffice to indicate the character of his splenetic effusion:

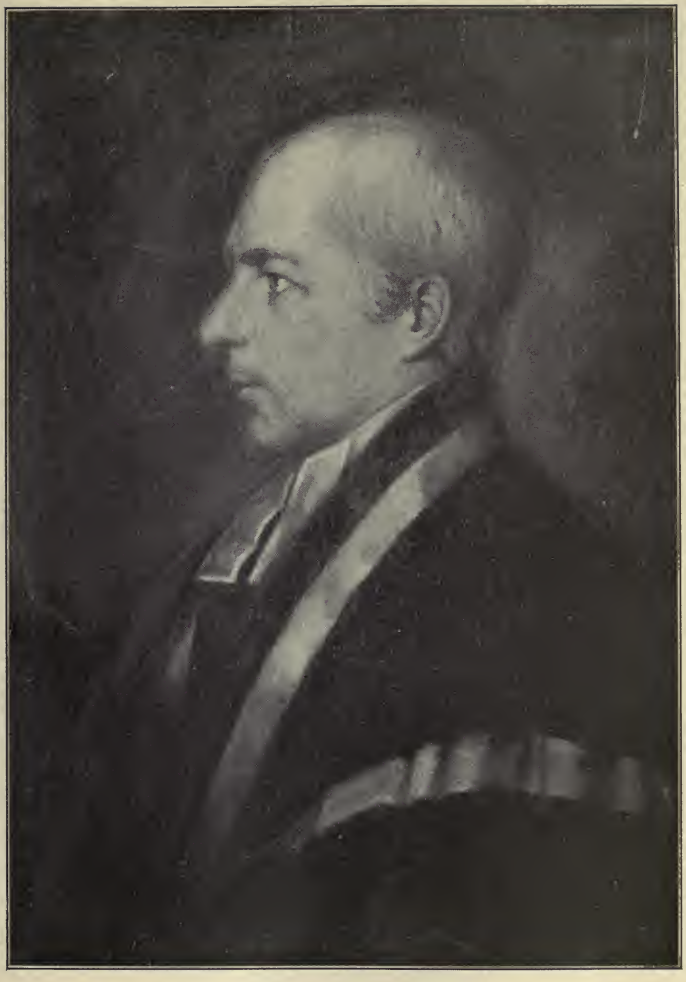
"What swarms of vermin from the sultry South
Like frogs surround thy pestilential mouth—
Clad in the garb of sacred sanctity,
What madness prompts thee to invent a lie!
Thou base defender of a wretched crew,
Thy tongue let loose on those you never knew,
The human spirit with the brutal join'd,
The imps of Orcus in thy breast combin'd,
The genius barren, and the wicked heart,
Prepared to take each trifling scoundrel's part,
The turned-up nose, the monkey's foolish face,
The scorn of reason, and your sire's disgrace—
Assist me, Gods, to drive this dog of rhime
Back to the torments of his native clime.
. . . . . .
Come on, Mac Swiggen, come—your muse is willing,
Your prose is merry, but your verse is killing—
Come on, attack me with that whining prose,
Your beard is red, and swine like is your nose,

Like burning bush your bristly head of hair,
The ugliest image of a Greenland bear—
Come on, attack me with your choicest rhimes,
Sound void of sense betrays the unmeaning chimes,
Come, league your forces; all your wit combine,
Your wit not equal to the bold design—
The heaviest arms the Muse can give I wield
To stretch Mac Swiggen floundering on the field,
'Swiggen, who, aided by some spurious Muse,
But bellows nonsense, & but writes abuse.
. . . . . .
Mac Swiggen, hear—Be wise in time to come,
A dunce by nature, bid thy Muse be dumb,
Lest you, devoted to the infernal skies,
Descend, like Lucifer, no more to rise!"

Another and brighter example of Freneau's college poetizing is given by Professor Giger in his History of Clio. It is a rhyming skit of five stanzas, entitled "The Distrest Orator," provoked by a Cliosophian, Robert Archibald's "memory failing him in the midst of a public discourse he had got by rote." In this poor Archibald (1772) is made to declare:

"My words were few, I must confess,
And very silly my address,—
A melancholy tale!
In short I knew not what to say,
I squinted this and the other way,
Like Lucifer."

"What could be done? I gaped once more,
And set the audience in a roar;
They laughed me out of face.
I turned my eyes from north to south,
I clapped my fingers in my mouth—
And down I came!"



WILLIAM PATERSON, CLASS OF 1763

[From the portrait bequeathed to Princeton University by his grandson, William Paterson, Class of 1835]

And ten years later Ashbel Green, who was to become President of the College in 1812, lampooned a Cliosophian in verses which he says he "afterwards had great cause to regret; for a copy had been preserved among the students, and when the subject of ridicule (Gilbert T. Snowden) became a tutor, he was annoyed by hearing this song sung by the rogues of the College, whom he had offended. I was at the time a professor in the institution."

We have entertaining testimony of another paper war a few years later in a most interesting "Journal at Nassau Hall," now in the Library of Congress, a photographic copy of which is possessed by the University Library. It is a diary kept during the greater part of the year 1786 by a Clio member of the class of 1787, whose name is nowhere given. From internal evidence, however, one may guess with reasonable confidence that the diarist was George Crow, of Delaware. Whoever he was, he writes:

March 12 [1786] Sunday.—After prayers [Edward] Johnston [1786, Clio] comes into our room, having found, he says, a paper of characteristicks in the window. Our fire not unraked* having gotten up too

* This is not a double negative, as it appears. "Unraked" is the past participle of the verb "unrake" which like uncover, undo, and untie, is used in a positive sense. The fire in the fireplace was covered or raked over at night, and was unraked in the morning. January 7, the diarist writes: "Don't wake till 2d bell done; get up in a great hurry; go into Hall unbuttoned; not time to

late this morning to do it—but soon do it & light a candle [Prayers were early in those days!] and find them to be against the Whigs of the Senior class & a very dirty piece. Snatch them from Johnston, intending to burn them to keep them from going any further, but Firman [probably William Gordon Forman, 1786, Whig], coming into the Room with Johnston, goes out and spreads them about. Do not give them to Johnston but keep them to burn as being highly injurious to our Society to appear being so low & dirty. [Henry Embree] Coleman [1786, Whig] came in shortly, but we tell him they are burnt. T[homas] Grant [1786, Clio] & Jn. Read [John Reed, 1787, Clio] in Room. Hunt [there were two Hunts, Ralph and William Pitt, in the class of 1786, both Whigs] & Stevens [probably a Whig who did not graduate] also come and want to see them very much; also M[aturin] Livingston [1786] [Daniel] Thew [1787], [John N.] Abiel [Abeel, 1787] [all Whigs], &c., &c., all having heard of them. Begin to suspect—little that it was a *manuvre* of theirs & express the greatest contempt for it & its author as scandilous & scurrilous &c. . . . After Recit'n [in Religion] walk upon the Campus with J. Read. [Edward] Graham [1786, Whig], & [Abimael Youngs] Nicoll [1786, Whig] meet us. Graham starts the Character's. I justify myself as ignorant of the author &c., & express my contempt of them. He enquires his Character. I give some of the words, but tell [him] I did not attend them. . . . After Supper [Richard Hugg] King [1786, Whig] attacks me about them, but intimates his approbation of my burning them, which Coleman says he disbelieves; but I pay no attention to him.

light a candle, nor unrake fire; near being tardy." Lexicographers appear not to have noted this usage.

[March] 13, Monday. . . . G. Woodruff [Clio graduate of 1784] & [William Maxwell] Brown [1786, Clio] come, Woodruff for the first time; whom I was very glad to see. We chat very agreeably for a long time—Societies, &c., particularly of the letter this evening sent to the Whigs, how it will surprise and vex them, &c.; of the Characteristicks—late and former ones, several of which he mentions, &c.

[March] 14, Tuesday. Attention of the members of our Society altogether taken up with the last letter to the Whigs; think we can discover from their countenances that they are mortified. Walk over to I. Clarkson [no record] to speak of Lexiphanes & talk of the affair. He is for letting it drop as soon as possible & having nothing more to do with them.

A day or two after this the Clios "found a Whig's address—a Moderator's, on entering the chair." It was "laughable indeed—spelt shockingly & poorly written." It gave the Clios vast amusement and was made the basis by them for endless gibing of the Whigs. So, for some time there was a merry war of words whenever Whig and Clio came together.

The members of each Society kept much to themselves in all their activities and associations, and intimate friendships were long of rare occurrence between individual Whigs and Clios. For many years they even sat on opposites sides of the gallery in the church at the Sunday services. And yet they could not, of course, help being thrown much together. The writer of the "Journal at Nassau Hall" frequently mentions visits

from Whigs at his room and speaks of calling himself on Whigs and taking long walks with them. March 18, 1786, he writes: "Go to Brown's Room and hear Bob Hughes [1787] play his violin, the Room full as usual—Whigs and Clios promiscuously." And this at the very time when the Societies were officially writing each other stinging letters.

Still, the general attitude of aloofness persisted, and well past the middle of the last century. This is made certain by an interesting manuscript volume in the University Library, entitled "College as it is," written by Christian Henry Scharff and James Buchanan Henry, both of the class of 1853, and both members of the Cliosophic Society. The volume describes with intimate detail and circumstance every phase of student life at the period of its authorship. It declares:

"The two Societies exert much influence upon the daily intercourse of the students. A marked boundary line has been drawn, as it were, between Whigs and Clios which, with a few changes, perhaps, will continue to exist forever. When the students used to board at the College refectory, the members of each Society occupied tables by themselves, which were called Whig and Clio tables. In town the same thing takes place still; Whigs board at one place and Clios at another. Members of different Societies never room together, and there are even two entries in the College buildings, which

are occupied solely by members of one Society. Since many years the Clios have had possession of the rooms of the second entry of North, while the Whigs have reigned supreme in the rooms of the second entry of East. At one time, to be sure, a Whig attempted to hold property in the Clio domains, but in a short time his room was made too hot for him, and he was obliged to seek refuge in a speedy flight.

"In appointing committees, care is had to appoint if possible, an equal number of members from each Society, and in the formation of whist parties Whigs club with Whigs and Clios with Clios. In ordinary circumstances this distinction between the two Societies does not extend farther. Whigs and Clios visit each other in their rooms, walk together, and sit next to each other in class. It even happens not unfrequently that intimate friends belong to different Halls."

During the early period of the Societies' experience the liveliest competition for new members obtained, and there was nothing to prevent a young man that for any reason had severed his connection with one Society from joining the other. This accounts for the fact that some names during this epoch appear in the general catalogues of both Societies. In March, 1798, eight or ten former Whigs were taken into Clio at the same time. Why they had left Whig Hall is not told us, but the insubordinate conduct of some of them soon in Clio justi-

fies the surmise that their leaving may not have been altogether voluntary. Indeed, it presently became necessary, for the sake of the peace and welfare of the Society, to "separate" several of these young gentlemen from membership. A letter from the Hall to the Hon. Jonathan Dayton, who had interceded in behalf of the readmission of these young men, throws vivid light on the situation. These men, it says, "accustomed to live under different laws from ours were discontented, and wished and exerted themselves to introduce the most pernicious innovations, and even to subvert the constitution held sacred through the successive changes of membership since the first institution of the Cliosophic Society. Thus was that harmony and good fellowship which had happily existed since the eldest of us had the honour to be members unfortunately dissolved, and thus were the pacific and worthy Cliosophians exposed to the repeated insults and malignant attacks of those persons." Moreover, their "conduct has been such since they left our Society, that it would render their readmission highly improper and dishonourable. . . . In short their conduct has been such that they will never be received *even* by the American Whig Society."

It was not long after this episode when both Halls became convinced that the easy transfer of allegiance from one Hall to the other was not to the advantage of either. This conviction found expression in Clio on

February 6, 1799, when it was "resolved that it be the opinion of the Society that it would be beneficial to enter into an agreement with the American Whig Society to prohibit the unlimited emigration of members from one Society to the other." Whereupon a committee of three was appointed to invite a conference with a similar committee from Whig Hall; and a few days later it was empowered "to enter into solemn agreement with the Whigs entirely to prohibit emigration from one Society to the other." That the Hall was by no means unanimous in granting this authority, however, is shown by the fact that the vote on the question was 13 to 11. As a result of the deliberations of the two committees plenipotentiary, the following treaty was adopted:

The American Whig and Cliosophic Societies of the College of New Jersey, having taken into consideration their mutual relations, have appointed Thomas Miller, John Forsyth, and Henry Wisner on the part of one, and Isaac Meason, Frederic Nash, and John vanDyke on the part of the other, to enter into an agreement on the subject of the following articles, viz.:

Article 1st. The American Whig and Cliosophic Societies do pledge themselves to each other not to admit any person dismissed from, or who shall have been connected with, the one into the other, after the present time.

Article 2nd. The above-mentioned Societies, wishing to prevent discontent among their respective members, and deeming it necessary thereto that every person before he enters either Institution, should be acquainted with the character and members of both, do farther

agree that no student shall be proposed to either body, within less than four weeks after he has become a regular member of College.

Article 3d. As the articles above are wholly independent of each other, the contracting parties also agree that the violation of one of them by either Society shall not in any degree impair the obligation to observe the other.

THOMAS MILLER
JOHN FORSYTH
HENRY G. WISNER
Committee on the part of the American Whig Society.

ISAAC MEASON
FREDERIC NASH
JOHN VANDYKE
Committee on the part of the Cliosophic Society.

Done this seventh day of March, seventeen hundred and ninety-nine.

Signed by order GEO. CONNER, Clerk of the A. Whig Society.

Signed by order BENJ. M. PALMER, Clerk of the Cliosophic Society.

Already, some months before the adoption of the treaty, the Societies had acted together in presenting a memorial to the Faculty, pointing out "the impropriety of permitting a present set of neuters in College to appear in public with badges of distinction." Here was evidently the beginning of an effort to establish a third society. There had been a similar effort in 1786, according to the "Journal at Nassau Hall." But Dr. Smith, at that time Vice-President of the College, had advised the young men active in it to seek admission into

one or the other of the established societies. In the next few years more than one attempt in this direction was made. Thus, in 1805 we hear of the Adelphic, and in 1807 of the Enterpian Society. The two Halls actively opposed every movement of this kind, forbidding their members to join the new societies or to have anything to do with them, and refusing to admit to their own membership any student that had been connected therewith. These determinations were embodied in a further treaty between the Halls, which also provided that its terms "should be made to extend to every Society which may have been, is, or may be contemplated or established in the College of New Jersey." The immediate effect of this action was that many men withdrew from the Halls, and joined the new societies, and for a time the Halls suffered in membership and prestige. But this did not last long. In the autumn of 1807 the Halls united in rescinding their agreement not to admit to membership men that had belonged to the new societies; and these latter soon collapsed. However, Clio immediately declared its position by requiring all its members to make a solemn pledge "never to become members of another institution which may be opposed to the interests of the Cliosophic Society." This pledge remained a standing requirement of the Society, being only modified or more exactly defined by changing the last part to read "any institution connected with the College which the Clio-

sophic Society may deem opposed to its interests." The result has been that every effort to establish a real competitor of the two ancient Societies has come to naught. There was even some question for a time with loyal Cliosophians whether in view of their pledge it was proper for them to become members of the Philadelphian Society.

Meanwhile, the treaty of March 7, 1799, continued in full force and vigor. There has never been, so far as the writer can learn, any violation of the principle embodied in the first article of the treaty. Once a Whig, never a Clio; once a Clio, never a Whig, has been the unvarying rule. This has extended also to honorary members. In case a man was elected to honorary membership by both Societies it was expected that he should accept the election of which he first received notification. In some instances there has been a keen race between letters or telegrams of notification. But it was agreed between the Halls that "priority of election should not be considered as giving either Society a superior claim upon the individual elected but priority of acceptance should."

There was a lively and prolonged controversy between the Halls over Dr. McCosh, and each Hall was able to present a plausible case for its "superior claim" to his allegiance. The dispute was finally referred to an arbitrator who decided in favor of Whig—much to the

vexation of Clio. At the banquet in connection with the celebration of the centennial anniversary of Whig Hall, June 29, 1869, Dr. McCosh, in responding to the toast, "Alma Mater," referred to the controversy in the following happy strain: "There has been much said today about the benefits of knowledge; and I have certainly, in my own experience, found the disadvantage of ignorance. I really did not know, what I ought to have known, that there might be any inconsistency in joining myself to both of the two Societies, the Whig and the Clio, and with the tantalizing view of each that was placed before me, I desired to become a member of both; and I was therefore greatly mortified when I found that I was to make my choice between them. . . . I felt very badly because I could not join both Societies. . . . It was decided at last that I should become a Whig . . . and I am ready to do everything I can for it [Whig Hall] except one. . . . I have such a grateful remembrance of the many kindnesses shown me by the members of the Clio Society, that if ever you fight the Clios you must not expect me to help you."

It is evident in the midcentury, at times, that the intense political feeling of the day penetrated the Hall and had its influence in the election of new members, for April 25, 1856, it was voted that objections based on politics or sectional feeling to candidates for admission as honorary or active members should not be allowed unless sustained by a two-thirds vote.

But almost from the start there were complaints of the violation of the second article of the treaty. The first complaint was made by Clio in December, 1799. Its basis was more technical than real. The Whig acknowledgment recites: "Whereas Messrs. Gambol and Watkins have been proposed to our Society about twelve hours sooner than the time specified by the second article of the late treaty, we promptly acknowledge our infraction of the said article, and are determined to adhere strictly to its performance in future." Think of the enormity of those twelve hours! Clio, we are glad to say, rose to the occasion and very handsomely, though with exceeding brevity, responded: "Your *prompt* acknowledgment of the infraction of the treaty we accept." And so self-respect was preserved, and the treaty was saved.

But the excessive zeal of eager campaigners for new members was hard to curb, and in the years that followed there passed from one Hall to the other innumerable accusations of more or less serious infractions of this second article of the treaty. These accusations led to much correspondence, through which the dignity of the Societies was vindicated and the validity of the mutual compact was asserted and maintained. This went on until the autumn of 1824, when for a time amicable relations between the Halls were suspended. The annual report of 1825 describes the incident in language

which the writer would not venture to paraphrase: "Soon after the commencement of the last winter session, a member of college, previous to his admission into our Society, entered—inadvertently, as he declared,—into the Hall of our rival Society, which together with his initiation into our Hall, severed every bond of union heretofore existing between the two Societies and threatened the peace of the institution with which these Societies stand connected. A few weeks after the initiation of this person, the Society was called upon to perform the painful duty of suspending him from their Hall for ungentlemanly conduct. The committee rejoice that they are enabled to state that the Societies are now on usual terms of intimacy and feeling. That dark and lowering cloud which threatened to disgorge its contents upon our devoted heads has passed by and been followed by a peaceful calm." Ah, the young men of that day knew how to express themselves!

But the "peaceful calm" was not of long duration. In the next two or three years there were repeated charges that the treaty was being violated, and finally in midwinter of 1828-29 the treaty was denounced and annulled. The annual report of 1829 tells the story of this episode in prolix but interesting detail. After expatiating on the importance of the second article of the treaty and the necessity of absolute adherence to its precise terms, the report continues:

"Now, we are bound in justice to our Society and in the spirit of strict impartiality to state that the members of the opposite Society have not regarded this article with the veneration it deserves. . . . Notwithstanding the necessity of preserving strictly inviolate so important an article of the treaty, they, at the commencement of last winter's session, in direct opposition to the above mentioned article, admitted into their Society a student who had been a member of College only three weeks. This act was the more flagrant and the more unjustifiable as it was committed openly and with deliberate premeditation. So much so that they even avowed previously to our members their intention of so doing; and moreover privately enquired as to the degree of criminality we should attach to the commission of it. The gentleman referred to was nevertheless admitted, and the only course left us was to remonstrate as usual and request an explanation; which we did in a firm yet respectful manner through a committee appointed for that purpose. So far was this, however, from obtaining the necessary apology, that in order to avoid making any concessions, they took this opportunity to cavil and object to our letter as though it was not sufficiently humble to attract their notice. It was accordingly enclosed and returned to us, stating simply that they did not consider themselves bound to reply to such a communication.

"The Cliosophic Society then directed their committee to inform the American Whig Society that in consequence of the violation of the second article of the treaty and their refusal to make any apology or explanation of the same, the Cliosophic Society could no longer acknowledge any obligation to regard the article thus violated, and that it was thenceforth null and void. We then received a letter from them, written in no very conciliatory tone, wishing to be informed of 'the train of reasoning by which we arrived at so logical a conclusion,'—viz. our right to annul the article they had so openly violated and for which they would make no reparation,—and ending with a threat that if we did annul that article they would no longer be bound by any of the treaty, and that thenceforth they would act as though no treaty existed. We of course proceeded with regard to this article as we had informed them and afterwards admitted our members accordingly. They then determined to act under no restraint so far as regarded the compact, which they were sacredly pledged to observe, and while our Society was in session at one of its regular meetings, rushed up into the Hall in the most disorderly and tumultuous manner and after much confusion and disturbance retired as they came. [The two Halls, it is to be remembered, occupied at that time adjoining rooms on the top floor of what is now Stanhope Hall. The meetings were on different evenings, and an

article of the inter-hall treaty forbade the members of one Society to enter their Hall when the other Society was in session.]

"In reply to their last letter our committee by direction of Society referred them to our last communication for the reason of our conduct and also informed them that hereafter no communication from the American Whig Society which did not propose a suitable reparation for the recent violation of the treaty would receive any notice from the Cliosophic Society. In conformity with the rest of their conduct this letter was found the next morning nailed to one of the doors of the college building.

"Thus ended all communication between the two; and as the American Whig Society had rejected the treaty, we shortly after annulled it by the unanimous consent of ours. It will be seen from the general statement where the aggression commenced and how it was continued. The members of the Cliosophic Society have throughout acted with calmness and deliberation, nor was any step taken by the Society till its consequences were duly weighed and its propriety fully established. The advice and opinions of our graduate members had their weight in all these proceedings, and when they could be obtained were gladly received."

Any one with the slighest apprehension of the undergraduate temper can appreciate the tremendous

seriousness of the situation. So, it was a very pretty quarrel as it stood, and for a time there was much bitterness of spirit and many an act of mutual annoyance. Wiser counsels soon prevailed, however, and though for many years there was no revival of the treaty, ill will gave way to better feelings, and the two Societies conducted themselves with a reasonable regard for each other's rights and susceptibilities. The annual report of 1830, speaking of the rupture of relations, declares: "Not the least inconvenience on our part has been experienced. Unclogged by articles of agreement, which the principles of honor here inculcated taught us to observe and which our rival without cause trampled under foot, our course has been steered independently of any communication with them."

Meanwhile, with no restriction on the times and seasons for receiving new members existing, there was constantly increasing vigor and variety in the methods employed by both Societies to win adherents. Committees were appointed to lay siege to the new students as soon as they appeared on the campus; and these were courted and feted and had life made a pleasant burden to them until they were pledged to one Hall or the other. But once in the Hall of their choice they became aware that "those civilities and attentions," as the annual report of 1831 regretfully puts it, "arose from other motives than genuine politeness, esteem, or friendship."

They learned that, after all, they were only freshmen, and that there were sophomores who had ideas and designs for their discipline and improvement which delayed application had only made more definite and more searching.

This condition of unregulated competition endured for nearly fifteen years—with less friction and animosity between the Halls, however, than might have been expected. Then, in 1844, a new treaty was adopted, much the same as the old, only that the time of residence in College before which a student could be admitted to membership was made two weeks instead of four. Hardly a year and a half passed before a flagrant violation of the treaty by Whig Hall occurred, and again relations were severed and unrestricted rivalry was resumed.

The apologetic account of this episode given by Professor Cameron (who was a student at the time), in his "History of the American Whig Society," is worth quoting: "Through inadvertence the Whigs initiated two members before they had been connected with the College two weeks, as was required by the treaty. The Clios declared the treaty null and void, and would not receive our explanation. The return of a letter, in what was considered an improper manner, in the course of an excited correspondence, induced the Whigs to post the Clios upon the walls of the College. The paper was removed by the authorities of the College, and the Clios

ceased to have any social relations with the Whigs. The dearest friends were separated, and I have never witnessed so much excitement or such a display of bitter feeling since I have been connected with the institution. Daily meetings were held by the Societies, at which members of the Faculty and old graduates were present attempting to restore kindly feelings. The storm fortunately passed without any personal outbreaks; but the only solution of the difficulty consisted in the mutual withdrawal of the correspondence and the abolition of the treaty. It was not until the commencement of my class in 1847 that a general reconciliation occurred and harmony was restored."

In "College as it is," from which quotation has already been made, we have a vivid description of the assiduities of the two Halls at the beginning of the college year during this period to obtain new recruits. Somewhat condensed this reads:

"The reception with which a newy meets here at Princeton differs widely from that which he experiences at some of the European colleges. There the first two weeks of his collegiate life are always insupportable. At Princeton, on the contrary, he is treated politely by all; every one seems happy to make his acquaintance, and in a few hours after his arrival at College, he feels as if he were among old friends. The freshman cannot escape torment altogether; the time of his suffering is

only put off. There are two Societies at Princeton, the American Whig and the Cliosophic. All their proceedings are covered with an impenetrable veil of secrecy. As they are rivals each one endeavors to secure a superiority in the number of members. Hence it is that every one is kind to the newy, visits him in his room, treats him to creams, and thus tries to get him to join that Society to which he himself belongs. Some of the senior members of each Society are always on the alert to treat any freshman who comes within their reach, and if this individual is cute enough to leave them in doubt for some time as to which of the Halls he intends to enter, he can have a very fine time. The sight of one member of each Society 'hoaxing' a freshman for their respective Halls, reminds one of the scenes between steamboat runners of opposition boats.

"In the conversations between members of the Halls and newies, much is said about a certain goat which is kept by each Society for the sole purpose of letting the newies ride in triumph through the Halls. Who knows but what these goats may be descendants from that celebrated individual into which Mnemosyne, the mother of the muses, was transformed in ancient times by Jupiter, the great father and king of the gods. Every one sets forth his own goat as a strong and gentle creature who will carry a newy through all the mysteries of the Hall with the greatest ease. The goat of the rival

Society butts the freshman and when mounted gallops away in furious manner, leaving the rider at his destination more dead than alive. The freshman therefore assures himself first of all which of the two animals is in fact the most gentle. On the second Friday night after the commencement of the session you may see a number of young men walking arm in arm to each of the two Halls. These are the newies accompanied by their guides. They arrive at the door; the freshmen prepare themselves for the ride and well they may do so, for as the door opens you may see part of the form of a white goat. Look how the newies tremble; they are now going to—but the door closes and the outsiders are thus left in perfect ignorance as to the particulars of the ride."

In the years that followed, at various times, other treaties regulating campaigning, etc., to much the same effect as the early compacts, were entered into between the Halls. These were enforced for longer or shorter periods and then through infractions went the way of their predecessors. Finally, in May 1891, an elaborate treaty, defining in detail the limits and methods of campaigning and providing severe penalties for violation of its restrictions, was negotiated and ratified by the two Halls. This was somewhat revised and amplified ten years later, when, in addition to the signatures of the committees of the two Halls, it was attested on behalf

of the graduate members by Professor Woodrow Wilson for the Whigs and by Professor Theodore W. Hunt for the Clios.

The Halls agreed to refrain from all campaigning except such as the treaty provided for. This excluded "the deliberate attempt upon the part of any member at any time whatsoever to influence directly or indirectly any student or prospective student in the choice of Society." It provided for the appointment by each Hall every year of a committee of ten to present to new students "the claims of hall membership" and to urge its advisability, but the two committees were to act in harmony, and no member of either was to urge a student to enter Hall except in the presence of a member of the committee of the other Hall. It provided further for the annual publication, at the joint expense of the Halls, of a small pamphlet concisely stating the aims of the Societies, explaining the method of applying for membership, and giving a brief summary of the history of each Hall. The pamphlet would say:

"Identification with one Hall or the other is advised by the Faculty, who are themselves members. The purpose of the Societies is the promotion of intellectual culture by literary exercise. One obtains in them a training not found in the curriculum. . . . Therefore, apart from personal prejudice toward institutions to which we belong, we earnestly advise all new students seeking

for intellectual culture and improvement to join one or other of the Societies for the training afforded, for the library and reading room advantages, and for the friendship and hospitality found within their walls."

This system continued in force, giving reasonable satisfaction, until a few years ago when the publication of the pamphlet was abandoned and the present method of presenting the claims of the Halls to the entering class came into use. Individual solicitation remains under ban. Campaign committees are still appointed which act in harmony, and shortly before the October initiation a meeting of the freshman class is held at which the virtues and advantages of the two Halls are set forth by two members of the Faculty, one a Whig and the other a Clio.

The competitive spirit between the Halls has not entirely disappeared, but little is left of the ancient intensity of friction and rivalry. Perhaps a little more of the old eagerness of emulation would be beneficial to both Halls. The late James W. Alexander ('60), in his interesting "Princeton Old and New," published in 1898, while admitting that the practice of "hoaxing" "may have been carried to an extreme, for the committees [in the times when no treaty existed] had the habit of approaching students before they came to Princeton, waylaying them at the station and pursuing them with every sort of suasion short of physical force," still

is of opinion that "the competition had its meritorious side." For, he contends, "it left no indifferent men in College." He declares further: "It cannot be said, without qualification, that the effect [of the present system] is good. For the first time in the history of these venerable institutions there exists a considerable body of students who belong to neither Society, and there are many who would hail enthusiastically the abrogation of the treaty, and a return to the traditional habit, which would doubtless be favorably toned by the experiences of recent years."

The first Greek letter fraternity to appear at Princeton was Beta Theta Pi which was established in 1843, nearly twenty years after the Greeks had begun their conquest of other colleges. It endured only three years. Delta Kappa Episilon came in 1845. In the early fifties seven other fraternities found footing. Even their meeting places were kept secret, declares "College as it is," but acting together they were able, according to the same authority, to control class elections. The college authorities were hostile to them from the start. Sentiment in Clio was for a time divided. This is made manifest by the fact that June 22, 1854, the Society adopted the following minute for presentation to the Trustees:

Whereas we have been informed by the President of the College of New Jersey that it is a matter of general belief that secret associations have been and are injurious to the interests of the Cliosophic Society, we the

members of the Cliosophic Society do in general assembly submit the following resolutions to the Trustees of the College, requesting that they will give them a candid and careful consideration:

Be it resolved (1) that the secret associations established in College have not tended to wean the members from the interests of the Cliosophic Society; but such members have performed with zeal and alacrity the various duties devolving upon them and have striven hand and heart with all others to promote the prosperity and guard the best interests of the Society.

(2) That the friendly intercourse now existing between the two literary Societies is in a great measure dependent upon the establishment of secret associations in College; that it is a matter of fact that prior to such associations a feeling of animosity existed between the two Halls most injurious to the interests of the College and detrimental to the happiness of the student; that the cessation of such hostility is due to the secret associations which while they excite a generous rivalry between the two literary Societies bind the members of either in firmest bonds of amity and produce a feeling of good-will that goes far to promote the interests of the College.

(3) That the existence of secret associations is not necessarily productive of cliques in the Cliosophic Society, and even were such cliques to be formed that they oppose the formation of cliques far more bitter in their nature and more dangerous in their effects. That the secret associations binding by the closest ties of friendship unite North and South, East and West, in firmest bonds of union; that they thus destroy those state and sectional [prejudices] which would embitter the course of the student and impede the progress of the Hall. That the secret associations thus enable the stranger to meet with a hearty welcome and to make firm friends

beyond the narrow limits of his own State or section. That they thus guard against that bitter sectional feeling which has crept into some of the institutions of our country, enabling the student to regard this literary Society and thus promote his happiness and the welfare of the Hall and the College.

(4) That those members of the Cliosophic Society who are deserving of her highest honors have not found secret associations detrimental to their interests.

The Trustees, we may well believe, were not greatly impressed with the resolutions, for their opposition did not relax. And even if "the existence of secret associations was not necessarily productive of cliques" in the Hall, it soon became apparent that the Greeks did combine to control hall politics and so became a subtle disturbing element. Elections under their influence were fiercely contested, "becoming," as a contemporary report declares, "to many of as much importance as any Presidential election is to office-seeking politicians." Evil conditions finally reached a climax in scenes of wild disorder at the election of Junior Orators in March 1857. The annual report for that year tells the story: "The unauthorized secret societies, after intense exertion and polling their full vote, were unable to carry the election of one of their candidates. The defeated party (for parties we must acknowledge were formed) was greatly disappointed in the result of the election, so that many of its members without the least compunction of conscience wilfully made known to members of the

American Whig Society many, yea, nearly all the internal arrangements of the Hall. They revealed the names of our officers and candidates for Junior Orator, with the number of votes which each received, and even the fictitious names of every active member of Society. Not contented with this, they drew up a series of resolutions which they read at a called meeting of Society pledging themselves never to enter the Hall again, and desiring that they might no longer be considered members of Society. Having read the resolutions, they gave three cheers, stamped loudly, and in a body [twenty-nine of them] left the Hall."

It is no wonder that the college authorities which, "knowing the importance and advantages of the American Whig and Cliosophic Societies and observing the workings of the secret cliques, had already adopted resolutions requiring each student to pledge himself not to join any other secret society while a member of College," now adopted more stringent measures to suppress the Greeks. As a result most of the fraternities were disbanded in 1857 or soon after. Two, however, persisted, in spite of all efforts to dislodge them, and in defiance of the pledge given by the students at matriculation, for twenty years longer; and in the sixties two others were established and maintained a precarious existence for a few years. All these were under ban and their members had to be most careful to hide their

membership and to keep their surreptitious meeting places secret. The two Halls were as hostile to them as were the authorities. In 1872 they made a treaty agreeing mutually to exact a most solemn pledge of members not to join any other secret society in College and promising to assist each other in detecting and punishing any man that violated his pledge. Delta Phi held out longest of all, but finally gave up the ghost in 1877, and the long contest was ended. At least, that is the official record. But there is reason to believe that the chapter kept up a sort of shadowy *post mortem* existence for fifteen years or so longer. A Clio who graduated in the early nineties recalls that he was surprised and indignant at being invited to become a member.

First and last, from 1843 to 1877, ten different Greek letter fraternities had chapters at Princeton—eight of them in the fifties. All told, if we may rely on the figures given by William Raimond Baird in his "Manual of American College Fraternities," they enrolled a total of only four hundred and fourteen members. But some three-fourths of the membership belonged to the critical years of the fifties; and, as was said at the beginning of this chapter, there is no reasonable doubt, if the fraternities had been allowed to flourish at Princeton as they did at the other colleges of the country, that Whig and Clio would long ago have become a memory.

CHAPTER V

Public Competitions and Honors

The history of one Hall is in many respects the history of both Halls. It is, indeed, difficult to think of one without the other. Whatever change or improvement one made was pretty sure very soon to be adopted by the other, if not in precise form at least in substance. In their dealings with the college authorities they acted in unison, making known their wishes or presenting their protests through joint committees; for whatever affected the welfare or prospects of one Hall was felt to be of equal consequence to the other. So, for much more than a century all extra-curriculum activities of the student body were related more or less closely to the Halls. Officers and committees of the various classes were composed as nearly as possible of equal numbers of Whigs and Clios; so, too, committees representing the general student body, boards of editors of college publications, and the like.

In later years, with the large increase of so great a variety of extra-curriculum activities, the Halls have lost their dominating position and influence. They still enlist the active support of a larger proportion of the

students than any other single interest; but they no longer control college life and college politics as they used to do, and their activities no longer excite the rivalry and the acclaim that they used to command. Old graduates who remember how great a part the Halls played in their student days may lament their decline, if not in real influence on those that make use of the opportunities and privileges they offer, at least in their relative importance; but such lamentation is vain. "Other times, other customs" holds true in the student world as elsewhere, and institutions and exercises that admirably serve the needs of one generation may make slight appeal to the generations that follow. If the Halls are to survive and to continue to be a strong and vital influence in university life,—and after their long and splendid history of usefulness it will be deplorable if they do not,—they must not cling too insistently to traditional methods, but must constantly adapt their activities to modern student requirements.

The first appearance in public of representatives of the two Halls, as such, was on July 4, 1783. Announcement of this was made by an advertisement in the *New Jersey Gazette*, which read:

Princeton, June 20, 1783.

The anniversary of the independence of America [thus early was *America* used as synonymous with *United States*] will be celebrated in the College by two orations delivered by young gentlemen appointed for

that purpose by the two *Literary Societies* established in the Institution, in which they propose not only to pay the tribute that is due to their country from youth engaged in the pursuits of science, but to emulate each other in the opinion of a polite assembly for the honour of their respective *Societies.*

One may feel pretty confident that this dignified and carefully phrased sentence did not emanate "from youth engaged in the pursuits of science." It must have been framed by some member of the Faculty; not unlikely by Professor (afterward President) Samuel S. Smith, who a few days later wrote a letter to the President of Congress, Dr. Elias Boudinot (a trustee of the College), offering Congress the use of the Prayer Hall and the Library "as places in which to hold their sessions or for any other purpose," in which he had this sonorous period: "And if, in the common shock of our country this institution hath suffered more than other places, both by friends & foes; from its readiness to assist the one, while the public was yet poor & unprovided with conveniences for its troops; & from the peculiar & marked resentment of the other, as supposing it to be a nursery of rebellion, we doubt not but the candour of that most honourable body will readily excuse the marks of military fury which it still retains."

Dr. Ashbel Green in his autobiography gives us the following account of the celebration: "Not long after their meeting [that of Congress] at Princeton, the na-

tional Jubilee, the Fourth of July, was to be celebrated; and then occurred the first instance of the Whig and Cliosophic Societies appointing each an orator, to represent them as speaker before a public audience. I had the honour to be the Whig representative, and my Cliosophic competitor was a classmate, by the name of Gilbert T. Snowden [the man whom he had lampooned]. It was considered as a point of some importance which orator should speak first. This was decided by lot and the lot was in my favour. The subject of my oration was 'The superiority of a republican government over any other form.' Congress made a part of our audience, and the orators of the day were invited by the President of Congress to dine with him and his other invited guests at his quarters, which were with his sister, then a widow, at her seat at Morven." (Ah, how many a famous company Morven has entertained! Long may it still abide, "a haunt of ancient peace"!)

There remains no record of the theme discussed by young Snowden, who later was a tutor in the College and then entered the ministry. But it was no doubt of an equally patriotic character. Apparently, from this year on, the Fourth of July was regularly commemorated in similar fashion by the two Halls. The "Journal at Nassau Hall," from which quotation was made in the preceding chapter, gives us entertaining particulars of the celebration in 1786. June 29, the diarist writes:

"Both Societies held occasional meetings today, when, in consequence of Dr. Smith's direction, three persons were appointed from each Society to speak on the fourth of July after the principal orations were deliv'd. Persons from ours (Cliosophic), Messrs. James [Henderson] Imlay [1786], Jacob Camp [doubtless of the class of 1787; he did not graduate], and Geo. Clarkson [1788]; from the Whig Soc'y, Messrs. Mat[urin] Livingston [1786], Horace Stockton [Lucius Horatio Stockton, 1787], & Henry Dees [the name appears frequently in the "Journal," sometimes spelled "Deas"; he was doubtless of 1788, in which class there was also a David Deas]."

Then, July 4, he tells the story of the day: "How are the mighty fallen!—This day for 3 or 4 years past had been celebrated with the greatest elegance & festivity. Literary as well as many other entertainments; the day entirely devoted to relaxation & pleasure; Professors, tutors, Students partaking in common of a most elegant dinner previously provided. But this year the latter part of the celebration was knocked in the head, the Faculty having determined it *high treason* for any student to *breakfast*, *dine*, or *sup* out of the *Steward's Hall*, who was anyhow within reach of it. This, by the by, the Steward would willingly have dispensed with. For it is very currently reported & as generally believed that his feelings were much hurt, his conscience

much strained, and his purse much impaired by the punch, ham, & green peas which (mirabile dictu) were had on this mem'ble day. The orations deliv'd in the morn'g by S[amuel Finley] Snowden [1786, Clio—he had been chosen by the Society as its orator on March 29] & Ed'd Graham [1786, Whig] were very well spoken & in all other respects well conducted; a good audience, polite & attentive; the speakers complimented by Dr. Smith. In the afternoon, partake with 3 or 4 students of a nicely elegant repast—fruit, preserves, punch. At 5 o'clock, 6 other orations were deliv'd by students—3 from each Society & concluded with two very humorous ones (Blunt & Anderson) [Possibly Blunt was William Blount, of North Carolina, who was admitted to Clio in 1785, but did not graduate. Anderson was doubtless William A. Anderson (1789, Whig). Here was very likely the beginning of the humorous speech in Princeton on patriotic occasions, still kept up on Washington's Birthday.] which terminated the Literary exercises of the day. The day was ushered out by the discharge of 13 rounds from a cannon in the campus [the historic cannon?] which seemed to defuse more gen'l satisfaction than had been felt before."

The number of orators for the Fourth of July celebration varied in the early period, but finally it was settled that each Hall should regularly appoint four speakers, and, some years later, alternately a Reader of

the Declaration of Independence. The speaking took place "in town," but just where we are not informed. Probably it was in the open air when the weather was propitious; and people from the village and the vicinage joined with the students in the celebration. This patriotic practice came to an end in 1839. The orators were selected as usual in 1840. It was Clio's turn to name the Reader, and thence the trouble rose. The annual report of 1840 tells the story:

"Although our Society has been characterized by such a great degree of harmony and peace within, yet a threatening storm gathered without. The long and uninterrupted peace, which previously existed between the two rival Societies was violently ruptured at the commencement of this session. . . . Last session one of our members obtained through another a leaf from the minutes of the Whig Society [it had blown out accidentally from Whig Hall and been picked up by a Clio], containing the names and duties of the officers not only, but the whole internal government of the Hall. In justice to our fellow member we state that his first intention was to suppress this document [which, of course, he should have done or have returned it to Whig Hall], but on account of the solicitations of several friends he consented to its divulgement. In a short time the whole document was in the possession of all. The Whigs naturally became very much exasperated, and the whole

weight of their resentment fell upon our unfortunate Brother.

"The Society afterwards thought proper to elect this gentleman Reader of the Declaration of Independence on the Fourth of July. He resigned on the ground that his election would displease the Whigs; but as the Society had elected him on account of his qualifications for that office and not for the purpose of insulting our rival, they reëlected him by an unanimous vote. As soon as this became known to the Whig Society, they sent in a communication addressed in a dictatorial and haughty manner, declaring that unless we would withdraw the obnoxious person and substitute another in his place, they would not join with us in celebrating the day. A reply was drawn up in which we stated that it was not our intention to insult that body by electing the gentleman, and being conscious of this we could not retract. They still persisted in the ground which they had taken, and consequently the exercises of the day were unperformed by either, a thing which never occurred before in the history of the two Societies.

"Thus the contest ended, but we apprehend its renewal when the time comes for appointing another Reader. Each Society appoints one alternately to represent their body. It was our privilege last year, and as the gentleman appointed by us was not recognized and no Declaration was read, we claim the right of electing

the next one. They do the same. Now, to which Society does that right belong?"

The annual report of the next year continues and completes the story:

"The celebration of the Fourth of July by the Societies was this year defeated by causes arising out of the difficulty of last year. The last person who performed as Reader was chosen by the American Whig Society. There has been no celebration since that time and of course according to rotation it was our privilege this year to elect a Reader. The Whig Society also claimed it; but surely, consistently and honorably, we could not allow them to represent us twice successively. It would have been at variance with usage and with the contract to which both Societies have subscribed. Our cause seemed therefore palpable; there was no room for doubt, no chance for error; and we unanimously deemed it to be our duty to have our stipulated right or to secede—to celebrate with the Reader of our choice or not to celebrate at all.

"We well know that it is policy as well as a pleasure to exercise courtesy toward our neighbor, that civility in intercourse is manly and that forbearance is virtuous; and according to these sentiments as far as practicable we have acted. The American Whig Society first took offense, and we told them none was intended; and yet making their own prejudiced opinions the arbiter in a

matter which concerned us both, they would deprive us of a right as evident as it is reasonable, and which we conceived the most refined rules of etiquette and the most Christian-like charity would not permit us to yield.

"It is highly probable (even should there be no alterations in the college sessions) that the Societies will never again jointly celebrate the birthday of our country. And though we regret that a practice begun more than half a century ago in the presence of our American Congress should be interrupted by a trivial circumstance, yet we believe the fault is not of our begetting, the blame cannot be attached to us."

Possibly, the quarrel might have been patched up, distressing as it was, in time. But it was not long after this (1844) that the change in the college year was made which brought the Commencement in June, and so there was no longer a possibility of a Fourth of July celebration by the students. It must be admitted that the Whigs had rather the best of the argument in the controversy; that, in spite of Clio's protestation and special pleading, the blame for the breaking up of the ancient and laudable custom was rather upon her shoulders. The Whigs had good cause to resent the election of Crane—for that was the name of the "brother" who gave publicity to the flying leaf of Whig secrets; and Clio had better have accepted Crane's resignation and elected another Reader. And the follow-

ing year it had done better not to have insisted, in view of its obstinacy of the year before, on its technical right.

The Whig resentment toward Crane was deep and lasting. Mr. Alexander, in his "Princeton Old and New," recounts: "A graduate who was at Princeton during this terrible commotion relates that ten or twelve years after leaving College he joined the most prominent social club in New York, and on entering the reading-room one evening whom should he see but C— himself, who had become a physician of repute. The graduate —full of the old Princeton feeling, which never dies in a son of Nassau—was so shocked that it was as much as he could do to 'hold himself down' and not to denounce C— then and there as unfit for the company of gentlemen. But sober second thought came to his rescue, and he contented himself with avoiding his fellow clubman."

After the abandonment of the public celebration, Clio continued its own particular observance of the national holiday as long as the 4th of July remained within the college year; and then, when the change in the college year was made, the patriotic celebration was transferred to Washington's birthday. This praiseworthy practice was continued for many years, four orators, sometimes more, being chosen to commemorate the character and achievements of the Father of his Country, to express the patriotic sentiments of the Society,

and to discuss any timely question of large social or political interest. What eloquence, what rhetoric, what wealth of suggestions for all manner of reforms, won applause from hands and voices, now long silent, in those old Hall celebrations!

And just here we must not fail to recall that probably one of the earliest celebrations of Washington's birthday ever held was conducted by the Cliosophic Society. This was in 1794 while Washington was finishing the first year of his second term as President, and nearly six years before his death. The minutes record: "An oration was delivered by Bro. Gama, who had been previously chosen for that purpose, to the great satisfaction of all present." "Bro. Gama" was Henry Kollock (1794), afterwards for some years in the Princeton Faculty and widely known as an eloquent preacher.

The public competition between the Halls of longest duration is what has long been known as the Junior Orator Contest. Just when this was instituted the writer has been unable definitely to ascertain. In the Clio minutes of February 27, 1874, it is said, on what authority does not appear, to have been begun in 1783; but this is probably too early a date. There is record that at the Commencement of 1784 there was a competition in oratory between the two Societies, each being represented by a single orator chosen from the senior

class. It is possible that the idea of such a contest as between the Halls at commencement time was suggested by the success of the Fourth of July speaking. Or it may simply have superseded, by a sort of natural evolution, an earlier custom which had been instituted by President Witherspoon. This was a contest in oratory, open to all undergraduates, held usually on the day preceding the annual Commencement. The first contest of this kind was held in 1771, and then regularly for several years.

Whatever its origin, the inter-hall contest soon became firmly established in the interest and esteem of the students; probably before 1790. Mr. John R. Williams, in his book, "Academic Honors in Princeton University", on giving the names of the competitors from the two Societies in 1805, says, to be sure: "This is an early and isolated instance of competition between the two Societies by four representatives from each, on the evening preceding commencement day. This custom was not regularly instituted until several years later, when it became known as the 'Junior Commencement,' the Junior orations of the present day." But this is clearly erroneous. It is certain, at any rate, that there was speaking "the night before Commencement" in 1786. There are numerous references to preparations therefor in the "Journal at Nassau Hall." Under date of August 16, 1786, the diarist writes of a dis-

cussion he had had that day with a fellow Clio "of the late measures of the Whigs in appointing persons to speak the night before Commencement." It appears, too, that the diarist himself was preparing to be one of the speakers on that occasion,—unfortunately, the Journal stops abruptly a few days before Commencement,—and that he was to use an oration written for him by Samuel Bayard [Clio, 1784], possibly a kinsman, as he speaks in one place of a visit from "Uncle Bayard." On receiving the oration, "which in general pleased me very much," he had carefully transcribed it and submitted it to Dr. Smith, by whom it was "pretty well curtailed, and robbed, I thought, of some of its greatest beauties."—The cruel doctor! After the speaking that night, also, the diarist and a fellow classmate and Cliosophian, Nathaniel Higginson, were preparing to surprise the audience with a presentation of the dialogue "Doctors Neverout and Doughty." The account of this speaking published in the *Pennsylvania Journal* (October 11, 1786, fifteen days after it occurred!) says twelve young men took part and it names eleven. It does not mention the dialogue. There was "a very numerous and respectable audience."

Moreover, the Clio minutes from 1792 (the earliest we have) regularly report each year the election of orators for the evening before Commencement; and quite as regularly report each year an "occasional meeting"

held a few nights before Commencement for the purpose of hearing the orations that were to be spoken in the competition. For some years, however, the number of orators was not limited to four, nor was the choice confined to the junior class; sophomores being likewise eligible. In 1793 seven orators were appointed; but there were no commencement exercises that year owing to the prevalence of yellow fever in Philadelphia. In 1794 six men spoke, all juniors except one. Not long after this the number was fixed at four.

In 1808 the Whigs for some reason refused to enter the contest. In consequence of this, a few days before Commencement, an "occasional meeting" of Clio was called and four additional orators were chosen; so that all eight speakers "on the evening before Commencement" that year were Clios. Of the four original speakers, three were juniors and one was a sophomore. Of the additional four, two were juniors, and two, sophomores. In 1809 all four Clio speakers were juniors; in 1810 two were juniors and two were sophomores. But by the next year the contest appears to have become an exclusively junior function, for the minutes of September 25, 1911, report for that evening an "occasional meeting for the purpose of hearing the Juniors" who were to speak the evening before Commencement.

For a hundred years or more no distinction that student life at Princeton offered was more highly regarded

or more eagerly sought after than the honor of being one of the four men chosen to represent one's Hall in this annual competition in oratory; and recognition by the auditors, or in later times by the judges, as the best orator was the crowning triumph of undergraduate ambition. Until recent years the speaking took place the evening before Commencement. It attracted a crowded assemblage. Seats were in such demand that strict rules for their distribution had to be enforced. For many decades the expenses for programs, music, etc., were borne by the contestants. Then the Halls assumed them, share and share alike. Through a long period, the speaking was regarded as an exhibition rather than a competition. There were no prizes and no official declaration was made of the relative merits of the orators. Indeed, in 1813 when the Faculty proposed to offer a prize for the best speaker, the two Halls "Resolved that on the evening preceding Commencement, or any other period for the representation of each Society by its speakers, no person or persons of said representation be permitted to speak as competitors for the prize instituted by the Faculty, leaving them however at full liberty to do it at any other time they may think proper." But for all that there was the keenest rivalry for popular acclaim. The speakers wore their hall colors and the Whigs and Clios of the audience vied with each other in the loudness and prolongation

of the applause with which they expressed their approval of the performances of their respective champions.

The orators were long elected in each Hall by a vote of the members. This method of selection, at least for many years, produced satisfactory results. The choice was pretty sure to fall upon the men that were generally recognized by the body of members as the ablest speakers, for each Hall wished to make the best showing possible in public. But as the number of students increased and aspirants for Junior Orator distinction became numerous, the competition for election grew to be a spirited contest. "Slates" were made, cliques were formed, and electioneering campaigns were conducted for weeks before the night of election, absorbing so much time and attention of the students as seriously to interfere with their college work. Even sectional prejudices were at times invoked, and in the fifties the Greek letter fraternities would combine to control the elections. The election itself was frequently attended with wild and tumultuous disorder, protracted far into the night, and often naturally there was dissatisfaction, charges of unfairness, and bitter resentment when the votes were canvassed and the results were announced. The culmination of turbulence was reached, as already noted, at the election in March 1857, when twenty-nine men of the defeated faction filed a fierce protest and boisterously retired from the Hall.

The college authorities could not fail to take note of these evil conditions, and they determined to devise some plan for correcting them. The Halls were at once in arms against faculty interference with what they held to be a strictly hall matter—the right they had always exercised of selecting their orators according to their own rules, uncontrolled by outside authority. They appointed committees to act together in defense of their ancient prerogative. These in June 1858 presented a remonstrance to the college authorities against their interference in the matter. The annual report of 1858 reveals how deep the feeling was. "The Hall," it says, "was founded, built, paid for, and supported by the students of Nassau Hall, and by those who graduated from these walls. And we have always *fancied*, at least, that we were a free and independent body, separate and distinct from the College. Let this be as it may, *we now claim as our right* the representation of our Hall upon the college stage by four Junior Orators. . . . We ask you to raise your voices in our behalf; in behalf of the liberties of Clio Hall. We believe you all must feel that if the Trustees carry out their intentions it will prove the ruin of our Society." Thereupon the annual meeting approved of the remonstrance and appointed a committee to present its resolution to the Board of Trustees. Though the Trustees were as deeply impressed as ever with the seriousness of the situation,

yet, in view of the hall protests, they decided to postpone action for the present, trusting that the Societies themselves would "find and apply some appropriate remedy to the admitted evils" of the existing method of electing Junior Orators.

This hope of the Trustees was not realized; the evils were not abated; and in December 1859 the Trustees "by a unanimous vote transferred to the hands of the Faculty the uncontrolled management of the election of Junior Orators," as President Maclean notified a Clio Hall committee early in 1860. Thereupon indignant resolutions were adopted by the Hall; an appeal was addressed to the Clio members of the Board of Trustees, and the Whigs were invited to coöperate with the Clios in action for the common defense of their rights. While hall excitement was at its highest the following letter was received from President Maclean, of whose loyalty to Clio there was never any question:

College of New Jersey

Princeton, February 17, 1860.

To the Cliosophic Society:—

Inquiry having been made of me by one of your members with respect to the action of the Trustees of the College, at the meeting in December last, in reference to the selection of speakers for the evening before Commencement, I mentioned to him for your information what instructions the Trustees had given to the Faculty.

Upon further consideration I deem it respectful to you and incumbent upon me to make a more formal statement to you of the matter. Learning with deep

regret that the selection of speakers continued to be accompanied with excitement, disorder, and violation of the rules of the College, the Trustees deemed it their duty to withdraw from the Societies the privilege hitherto allowed them of selecting the speakers, and they therefore instructed the Faculty to make the selection.

Having said thus much in regard to the action and feeling of the Trustees, I can not close this communication without assuring you that in doing what they did the Trustees were not regardless of your views and wishes as made known to them a year or two ago; and that if they could have devised a plan by which the evils they sought to remedy could in future be prevented without so radical a change in the manner of selecting speakers, they would have adopted it in preference to the one they did. Their only object was to remedy the evils referred to above. While they must maintain that so far as the College, its instruction, government, and public exercises are concerned, the decisions of the Trustees are by the charter of the College absolute and final; yet I am confident that they desire to exercise their authority in a manner acceptable to all concerned, and to grant to the students every indulgence in their power. What plan the Faculty will ultimately adopt to carry into effect the order of the Trustees, I am not able to say; but I can with confidence say that in framing a plan for this purpose the Faculty will be desirous to conform to the wishes of the Societies so far as they can consistently with the object aimed at by the Trustees.

Let me suggest that no hasty action be taken by the Societies; but that the whole subject be seriously and calmly pondered for some time at least. Nothing can be gained by action at the present time which will not as easily be gained after a deliberate examination of the subject in all its phases; and hasty resolves might serve only to embarrass the question.

Respectfully and affectionately,

JOHN MACLEAN.

LUTHER MARTIN, CLASS OF 1766

[From the plate by Edwin, owned by the Maryland Historical Society]

Further protests on the part of the Halls were seen to be unavailing. Whereupon a joint committee of the two Halls was appointed to confer with the Faculty, and it was arranged that the Halls should vote as heretofore by secret ballot but that the ballots should be canvassed by a committee of hall members of the Faculty. This plan, which was regarded at the time as "a settlement both agreeable to the Faculty and honorable to our Hall," did not do away with the electioneering and the factional controversies which caused the greater part of the evil. It only abated the disorder of election night. So, in 1865, it gave way to the sensible method which has ever since prevailed. All who desire to be candidates for Junior Orator appointments in each Hall engage in a speaking contest, and a committee of hall members of the Faculty names the four men who are adjudged to be the best speakers.

On the assumption by the Faculty of complete control of the method of selecting the orators, the Trustees authorized the Faculty to bestow four gold medals (or books to the same value) on the four orators who in the public contest should be decided by the judges (one graduate member of each Hall and a member of the Faculty) to be the best orators. These prizes were given first in 1865. A few years later, by the will of Henry A. Stinnecke (Clio, '61), another prize was added. This was named in honor of John Maclean, who

had recently resigned the Presidency. It is one hundred dollars and is given to the man who pronounces the best oration, regarded from the standpoint of literary and rhetorical excellence. This prize was awarded first in 1872. For two or three years, at one period, when the endowment for this prize failed to produce revenue, the Halls each contributed fifty dollars so that there should be no interruption in the award of the prize.

In the fifty-one years that the faculty prizes have been awarded (1865-1915), a Clio has taken the first prize twenty-six times; the second prize twenty-six times; the third prize thirty-one times; the fourth prize twenty-five times. In the forty-four years (1872-1915) that the Maclean prize has been awarded, a Clio has won it twenty-four times. Thus, of the two hundred and forty-eight prizes awarded in the Junior Orator contest in all these years, Clios have received one hundred and thirty-two.

The Junior Orator Contest no longer commands the interest that it formerly aroused. Instead of being the most popular and brilliant performance of commencement week, it receives practically no attention. It takes place now on Saturday forenoon. The only auditors are the judges and a friend or two of each of the speakers. In place of the thronged assemblage of other days, with music and flowers and all the circumstance of an envied occasion, the young orators now

must face the disheartening prospect of empty benches, and their periods, however eloquent, can waken no response but the maddening echo of their own voices. It is all very distressing to the old graduate who recalls the glory that was Whig and the grandeur that was Clio in the days when college oratory still made appeal to the taste and applause of "a polite assembly." *O tempora, o mores!*

Already in the early seventies of the last century there was a growing feeling that the public exhibitions of collegians were for the most part too unreal, too academic, too little related to actual life and thought. It was under the impulse of this feeling that more stress began to be laid in various universities on public debating and that intercollegiate competitive debates also were established, in which questions of contemporaneous interest and importance were discussed. In Princeton in 1876 the Lynde inter-hall debate was established, Mr. Charles R. Lynde having given a fund to provide three prizes. Three men are chosen from the senior class in each Hall in much the same manner that the Junior Orators are selected, and the three prizes are awarded in the order of merit to the three successful competitors in a debate held just before the trials for the appointment of intercollegiate debaters. In the forty years, 1876-1915, a Clio has taken first prize twenty-two times; second prize twenty-two times; third prize seven-

teen times. Only in taking third prize has Whig surpassed Clio.

In July 1825 the Whigs submitted a proposition to Clio, suggesting "the expediency of abolishing the speaking on the evening before Commencement [evidently from this mode of designation the speaking was not yet known as the "Junior Orator Contest"] and of substituting in place of it some distinguished graduate from the two Societies alternately, who will deliver an oration before the two Societies assembled in the church upon that occasion." Committees from the two Halls weightily discussed this proposition, and presently recommended to the Halls:

First: That it be [Lindley Murray might find it difficult to justify that "be"] expedient, and that it would redound to the credit of each Society, and have a beneficial tendency [Ah, well, he is a hard-hearted purist that would find fault with undergraduate expression when the sense of it is reasonably clear!] on the parent Institution, if some distinguished honorary or graduate member of either Society should be annually appointed to deliver a discourse before them [Who cares that this "them" has no grammatical antecedent? You catch the meaning, don't you?] in joint meeting.

Second: That it is [no "be" here!] inexpedient to abolish the speaking before Commencement.

The recommendation of the joint committee was accepted and ratified by the Halls, and the selection of the first orator was generously conceded to Clio. The choice fell upon the Honorable Samuel L. Southard (of

the class of 1804) of New Jersey, a very distinguished statesman in his day. He was at that time Secretary of the Navy in the Cabinet of John Quincy Adams. He spoke Tuesday afternoon of commencement week in September 1825; and his oration made an auspicious beginning of a feature of the Princeton Commencement, long held in highest favor, which endured for more than fifty years. It was finally abandoned because of the decreased and decreasing interest on the part of commencement assemblages in anything that savored too distinctly of the intellectual life. The commencement period for some years has placed the greater stress on all the unacademic activities of student life—social, athletic, etc.; and the more serious pursuits, the real things that the University exists to exemplify and to enforce, get scant attention and excite little interest, as compared with other times, in the busy, happy, pathetic days that mark the closing of the scholastic year.

In the long period while this feature of commencement week flourished, and men still cared for academic oratory, many men of great fame and worth in American public life represented Whig or Clio on the platform of the old First Church, on Tuesday of commencement week, speaking to enthusiastic and delighted audiences. But who now would care for a list of their names or of their subjects? Always they received the formal thanks

of the Societies, coupled with a request for permission to publish their "able and eloquent"—and that indeed they often were—addresses. In the library of the University, unread and unnoted, volumes of these addresses are carefully preserved. Even a cursory thumbing of their unsoiled pages shows they have a strong family likeness, after the similitude of baccalaureate sermons. They speak in tones of tender reminiscence of the joys and the solicitudes of student life; they voice regret that fuller use of its opportunities was not made; they abound in good advice and sound maxims of virtue, sufficient to save the world. Ah, how familiar it all is, and how little ardent youth, with all the world before them where to choose, give heed to the wise admonitions of those that already know somewhat of that world!

On more than one occasion the Societies sought to arrange to be represented alternately by a poet also at Commencement. But the poets, for a wonder, seemed to be exceeding shy of the wooing of the Halls, and so all efforts in this direction failed; without serious loss, one may well believe, to literature. It is seldom, indeed, that the "occasional" poem rises level to the occasion, much less survives it.

There has always been great rejoicing in either Hall when the record of the year has shown that it has carried off the majority of the college honors. When, as sometimes has happened, one or the other Hall has

won all the chief honors for that year, the jubilation and the exultation among the members of the winning Hall have been exceeding great, and the depression and gloom of the members of the other Hall correspondingly profound, and yet relieved by a determination to show another year that they were neither defeated nor discouraged. Clio, especially in the earlier years of the nineteenth century, manifested her pride in those of her sons who won high honors in many ways. She bestowed gold medals or keys upon them; she hung their portraits on her walls; and she wrote them elaborate letters of congratulation and commendation which were spread at large on the minutes, the adulatory phrases of which are still, even in this colder and more prosaic age, a joy to read.

Probably, in the long years since 1765, there has been no great difference in the aggregate of college honors taken by Whigs and Clios. It would be a tedious and not very profitable task to compile the exact facts from the records. From what examination the author has made he believes there would be a slight preponderance in favor of Clio. That at least is shown in the record of the Junior Orator and the Lynde debate prizes already given. It is shown likewise in the combined record of the three chief honors of commencement day, the Latin salutatory, the English salutatory, and the valedictory oration. From the Commencement of 1765 to that of

1915 inclusive, except the years 1776-1778 when the stress of war prevented regular commencement exercises, a Clio was the Latin salutatorian eighty times. During the hundred and twelve years in which the second honor usually went to the English salutatorian a Clio received the honor sixty-two times. From 1765 to 1915 (for 1767 there is no record of a valedictorian nor was there any of course for 1776-1778) a Clio was valedictorian seventy times. Thus of the four hundred and seven possible honors of these three kinds Clio won two hundred and twelve.

In scholarship, in debate, and in oratory, it is safe to say, therefore, that the record of achievement shows that the Cliosophians have been slightly superior to their friends the Whigs.

CHAPTER VI

Insignia, Initiation, and Secrecy

The Whigs appear to have taken their motto at the very beginning of their career. But Clio got on prosperously for more than fifty years without seeking to embody in a striking phrase its predominating principle or purpose. It had at an early day—just when the records do not show—adopted pink for its colors, and this has always been retained. And during half a century the only badge seems to have been a simple pink ribbon. In March 1817 it was proposed that some improvement in the badge should be devised and a committee was appointed to offer suggestions to that end. On the evening of April 8, 1817, the committee reported in favor of adopting a motto, which with an image of the muse Clio should be stamped on the ribbon of pink. The committee submitted four mottoes from which the Hall was asked to make selection. It promptly chose *Prodesse quam Conspici.* What the other three were the minutes do not disclose; regrettably, one cannot help feeling, for it would be most interesting to compare what was rejected with the noble choice that was made.

It would be interesting likewise to know how this

motto—that of the house of Somers—was brought to the attention of the committee. Not improbably this was done by some member of the Faculty, who recalled the letter of Governor Belcher to the Trustees of the College, modestly but firmly refusing to allow his name to be attached to the new college building. The Trustees had presented an address to the Governor, dated Newark, September 24, 1755, thanking him in most laudatory terms for his part and interest in the creation of the College. The address ended with this sentence: "As the College of New Jersey views you in the light of its founder, patron, and benefactor, and the impartial world will esteem it a respect deservedly due to the name of Belcher; permit us to dignify the edifice now erecting at Princeton, with that endeared appellation: and when your Excellency is translated to *a house not made with hands eternal in the heavens*, let Belcher-Hall proclaim your beneficent act, for the advancement of Christianity and the emolument of the arts and sciences, to the latest ages."

In his reply Governor Belcher had these words: "I take a particular grateful notice of the respect and honour you are desirous of doing me and my family in calling the edifice lately erected in Princeton by the name of Belcher-Hall; but you will be so good as to excuse me, while I absolutely decline such an honour, for I have always been very fond of the motto of a late

great personage, *Prodesse quam Conspici.* But I must not leave this head without asking the favour of your naming the present building Nassau Hall."

At all events, whether by deliberate choice or by happy accident, the motto connects our Society, in sentiment at least, with the memory of a most worthy gentleman and with the very beginning of Nassau Hall. The significance of the motto is altogether admirable, altogether worthy of acceptance as a guiding principle of life. Literally it means "To be useful rather than to attract attention." But any number of paraphrases suggest themselves that perhaps better reproduce its spirit: "Service rather than conspicuity"; "Substance rather than seeming"; "Genuineness, not pretence"; "Sincerity, not simulation"; "Seriousness, not affectation"; "Reality, not counterfeit"; "Verity, not verisimilitude"; "Force, not 'front.'"

The motto at the time of its adoption both fairly reflected the quality that had always been characteristic of the discipline of the Hall and fitly expressed the principle which it was desired should be of compelling force. It is safe to say that in all the long years since, this motto has insensibly exercised a potent influence for good, as inculcating a fine ideal of conduct, on all the sons of Clio.

The simple badge of pink ribbon, bearing the figure of Clio and the motto, continued in use for many years,

but evidently with many and various modifications. Whether it was worn regularly or only on special or state occasions does not appear. There is plenty of evidence during these years of growing dissatisfaction with the badge. It was "objected to not only by members of the Society but by strangers, both on account of its indelicacy [Poor, scantily draped Clio!] and its mean appearance." Moreover, "when a Brother graduated from the Hall he had no memento of the Society." Something should be procured "which might be worn in future life." The agitation came to a climax in August, 1835, when the Hall decided in favor of a gold badge, to cost not more than five dollars, which every member should be required to obtain. No description remains of this badge, which was in the form of a medal. In all probability it was worn, at least on public occasions, in connection with the Hall colors. It is much to be regretted, one must be allowed to repeat, that the Hall has not preserved in its archives examples of its various insignia—badges, medals, and keys—and copies of all its official documents, diplomas, catalogues, etc. The work of its historian would have been vastly simpler and altogether more satisfactory.

This new badge, superior as it was thought to be to its predecessor, did not long please the Society. The annual report of 1837 declares: "The badge has been the cause of much dissatisfaction and a fruitful source

of contention. The original badge was quickly superseded by a new one and to this succeeded another, and each in its turn was subjected to much alteration; that they attracted attention [The grammar here is quite hopeless] they seem to have changed their appearance and modified their form almost with the succession of the seasons. Indeed they form a congerie [*sic*] that might serve to illustrate the different tastes and habits of the successive occupants of the Hall. The last badge, which was undoubtedly the most chaste and classical, was repudiated on account of its outrageous indelicacy, and in adopting the present, our members complain that they [who?] have bequeathed to us absolute vulgarity, and an ornament which is better fitted to grace the tawdry appendages of a martial champion than to distinguish the calling of a student. It is proposed to disown the badge now tolerated and restore a former one which is more suitable to the purposes of a literary badge."

We are not surprised, therefore, to learn that in November 1840 this badge was abolished, and a committee, composed of Frederick S. Giger, Theodore L. Cuyler, Nathan M. Owen, and John D. Scott, was appointed to devise a new one. The committee's suggestion was adopted a few weeks later. The new badge consisted of a gold medal attached to a pink ribbon two inches broad and eighteen inches long stamped with the image of Clio,—whether as of old is not recorded. This

badge the committee "conceived to be the most classical, and on that account the most appropriate badge for an institution such as ours. It is also neat and chaste and in every way becoming a literary society." What more could one reasonably ask? But it is difficult to imagine a Princeton student of later generations appearing on the campus adorned with a pink ribbon two inches broad and half a yard in length,—unless in preparation for a pee-rade, and then, doubtless, it would never occur to him that his decoration was "neat and chaste and in every way becoming."

In 1845 it was voted that the badge might be worn as a pin, set off with a rosette of pink. In the next few decades there were frequent discussions of the badge and modifications or new forms were from time to time adopted. Gradually, however, the Hall ceased to attach much importance to its emblem, and while the Clio pin can still be had, few if any members care to possess one; and only on rare occasions are the historic colors worn or displayed.

It appears from the records that the Clio grip has had a continuous struggle for existence. When it was instituted, no man knoweth; but it is not improbable that it dates from the very early days, for no secret society feels itself fully equipped without possessing a secret sign. But evidently it was not very seriously regarded and tended to fall into disuse. For a long period it may

be doubted whether any Cliosophian ever even heard of its early existence. The writer has noted only two references to it in the minutes. In 1816 there is record of a resolution "that the private sign (or grip) of the Society be given to new members when initiated." It is evident from this that the grip was no new thing. Then there is complete silence until 1838, when the Hall ordered "that the ancient grip by which members of Clio Hall were formerly recognized by each other be revived." This form of expression clearly indicates that for some time the grip had ceased to be practiced. And now the effort at revival seems not to have endured very long, for General Alfred A. Woodhull, of the class of 1856, recalls that in his college days, while he was aware that the Society once had a grip, he knew of no one then in College that could tell what it was. But a few years later it was resuscitated, possibly through the interest and recollection of Professor John T. Duffield ('41), and began again to be ceremoniously imparted to new members in the course of their initiation. It is doubtful whether it is ever used after the first few days of novelty have passed.

However useful a private sign or grip may be for a secret fraternity of numerous chapters and wide-reaching affiliations, it can have little value for the members of a single local society. It is not strange, therefore, that the Clio grip should so often have fallen

into complete disuse and that it has seldom seemed to be of practical importance.

For the Cliosophic Society has never had affiliation with any other society. Early in 1815 a body of students at Yale College, who had seceded from the Linonian Society of that institution, petitioned the Hall for permission to constitute themselves a branch of the Cliosophic Society. The petition excited lively interest, and at the next regular meeting of the Hall the subject for debate was the question, "Would it be beneficial to the Cliosophic Society to establish a branch in Yale College?" After earnest and ample discussion the question was answered with an emphatic and almost unanimous negative. A few years later, to a somewhat similar request from a society at Dickinson College, the Hall replied: "The nature of the institution is such as not to admit of our forming any connection of the kind proposed." And this attitude of absolute independence and individuality has uniformly been maintained. The name "Cliosophic" has in more than one instance been applied to other American literary societies, suggested no doubt by the fame of our Society, but no such society has had any relations with ours.

In the first decade of the nineteenth century, the custom was adopted of conferring gold keys upon men of the graduating class who took high honors. In 1810, indeed, the Society voted a key to one brother

"in testimony of his being worthy of an honour though not granted one by the Faculty";—the Society evidently feeling itself better qualified to determine a question of this kind than the college authorities. (There have been many instances when the Hall has expressed indignant opinion of purblind faculty judgment. In June 1848, for example, the clerk was instructed by unanimous vote to write to the senior Clios appointed by the Faculty to speak at Commencement, requesting them in the name of the Society to refuse to speak. Whereupon the Trustees took instant and vigorous action.)

"The medal to be presented to those who obtain honours for the Hall," the record for 1816 declares, "shall be a gold watch-key about one and one-half inches in length and of proportionable width. On one side shall be engraved the figure of a Grecian temple, as large as the size of the key may render convenient; in the Temple a Female Figure in a proper habit [note that!] representing Clio, placing a crown of laurel upon the head of a youth; on the top of the temple a winged figure, representing Fame, sounding a trumpet; over the Temple, in a circular form, the name of the person to whom it is presented, and under the Temple on one line the words *In gradu Honoris*, and on another line the honour obtained, as *primo, secundo*, etc. (This last, however, is to be inserted or omitted at the option of the person to

whom the medal is given.) Near the upper corners of the key on the same side in the fictitious hand of the Society the words, 'Founded 1765.' On the other side of the key the words, *Datum a Soc. Clio. Col. N. Caes iv Kal. Oct. MDCCCXVI.* (The date to be thus, or otherwise as may really be the case.)"

So elaborate is this design that we are not surprised at the appended note that "owing to the unskilfulness of the workman this part [that of placing the "Female Figure" in the temple] could not be carried into effect."

Mr. Bailey Tyler, of Haymarket, Virginia, has a medal which was given by the Hall in 1819 to his grandfather, William B. Tyler, of Virginia, who graduated that year, being one the fifth-honor men. (Remarkably enough that year—so inefficient was the system of grading—three men took first honor; one, second honor; three, third honor; four, fourth honor; eight, fifth honor, and four, sixth honor.) This is the only honor medal that the writer knows to be in existence; but it is not at all unlikely that others may have been kept as heirlooms in the families of early Cliosophians. This medal is of about the same size as the one just described, and bears on the reverse a Latin inscription, fixing the date of its presentation, exactly corresponding with that given above. But it differs very greatly in the decoration of the obverse. Here we have depicted a circular temple of eight columns with a

domed roof, from which radiate shafts of light. The temple stands on what appears to be a mound. Along a band above the temple runs a brief inscription in cipher which is quite unintelligible now. Doubtless it had pleasant significance to the happy recipient of the medal.

In the earlier years keys were given only (except by special vote) to men that had taken one of the four highest honors in the graduating class. Then for a few years they were given to all men on the honor list. Finally the distinction was confined to men taking the three highest honors. The last year in which keys were given was 1832; the Hall after thorough debate having come to the wise conclusion that "the benefit thereby accruing to each that received the keys was comparatively small," and that the money expended therefor might much more advantageously be devoted to the increase of the library.

It was not many years after this, however, that the practice was instituted of giving gold medals (or their equivalent value in books) as prizes for success in contests of oratory, essay writing, and debate within the Hall. These contests have undoubtedly been highly beneficial in stimulating interest in the literary and oratorical activities of the Hall.

From its very beginning, in all probability, it has been the custom of the Hall to grant a diploma to every graduate that had faithfully performed his hall duties.

At any rate, there is positive evidence that the Plain-Dealing Society, the predecessor of the American Whig Society, granted a diploma in 1766. A copy of this document is given in Professor Giger's History. It may confidently be inferred, therefore, that the Well-Meaning Society had adopted the same practice, and that this practice was continued by the Societies when they were revived under the new names. Indeed, the University Library has a Whig diploma given to a graduate in 1773, four years after the Society's formation.

Just what the original form and wording of the Clio diploma were, is not known. The University Library has recently come into possession of the Clio diploma and the College diploma granted to Silas Wood, later an eminent lawyer, legislator, and the first and foremost historian of Long Island, who graduated in 1789. Both diplomas are in manuscript throughout, and are admirable examples of the penmanship of the period. Both are without embellishment other than the ornamental capitals and flourishes of the scrivener. Both have, inserted, a broad ribbon of the Clio pink, sealed respectively with the Clio and the College seal. We may infer, therefore, that the College diploma of a Whig at that time would have borne the Whig colors. This Clio diploma is much more elaborate than the College diploma. It is an oblong parchment sheet, thirteen by twenty inches in size. This is the most ancient Clio

diploma that the writer has seen. It may well be that it gives us in shape and wording the original diploma; but as to this no positive assertion can be made.

Nor do we know when the first engraved diploma was procured. It is certain, however, that at the beginning of the nineteenth century the phraseology was modified and a new design for an engraved diploma, no description of which remains, was obtained. Again in 1811 a new engraving was ordered, to cost not to exceed $300, when the choice of Hercules between Virtue and Pleasure was decided upon to be its ornamental feature. Evidently this did not prove to be altogether satisfactory, for four years later there was a demand for a new design. Of this diploma the Hall possesses an example, hanging framed conspicuously in the main corridor. It is the diploma conferred in 1816 on John Maclean, destined to play so illustrious a rôle in the history of the College and of the Society.

Subsequently, at various times, there were further modifications in form of expression and emblematic delineation. These frequent changes, like the similar changes in the constitution, the laws, and the language of the ceremonial addresses, afford further evidence of that quality which has been a constant characteristic of the Society—the desire to make its institutions and utterances conform to present needs, present conceptions, present ideals. The fundamental principles and aims

have resolutely been maintained, but methods of accomplishment and modes of expression have changed with the changing fashions of the times. So only can any social organism continue alive and alert.

The initiation into the Hall has pretty generally been attended with much pomp and circumstance—and, altogether too frequently, with other things. The details are much better left to the imagination or to the recollection of one's own experience, even if it were quite proper to set them down in cold type. The minutes afford ample material for a chapter on the varying methods of initiation, which at one time or another prevailed, with sufficient hints of the accompanying unauthorized and even forbidden activities intended to increase the hilarity of the occasion, to enable one pretty accurately to guess what things were doing far into the wee small hours of old initiation nights. Elaborate schemes of initiation were formally adopted at times by the Hall, ingenious, impressive, and bewildering, and these were perpetrated with a zeal and solemnity worthy of a nobler cause. There are intimations of prolonged blindfolded processions up and down stairs, the way impeded with unaccountable pieces of furniture, of sudden descents by trap-door or slippery inclined plane to a room hung in sepulchral black, made hideous with gruesome emblems, and lighted only with blue flame; and much, much more, of equally awe-inspiring or terrorizing quality.

For the most part these fantastic performances, silly and childish as they may have been, were free of all harm; though now and then a youth of sensitive or highly nervous temperament was so affected that there would be a buzz of comment about the campus for a few days, and on more than one occasion investigation and rebuke from the Faculty followed. Once, indeed, President Maclean, on hearing exaggerated rumors of certain initiation devices, wrote an expostulatory letter to the Hall. The Hall replied with offended, almost presumptuous, dignity: "The subject precludes discussion outside the Hall." Even young men of steady nerves and wholly normal temperament did not always recall initiation night without a flush of resentment. Robert McKnight ('39), speaking in 1865 at the centennial celebration, said: "I do not know what impressions were made upon the minds of the rest of the Clios present at their initiation; but I know that upon my young mind they were peculiar and not altogether desirable. I remember the gorgons, the mysteries, the shapes most dire, painted on the walls as we were taken up the staircase; and I must confess I felt very much like the hero of the Mantuan bard, *Obstupui, steteruntque comae, et vox faucibus haesit.*" But apparently in the earlier time the initiation was decorously conducted. The letter from a graduate of 1802, given by Professor Giger, asserts: "The ceremony of admission

was the most solemn and impressive I have ever known in my experience. The unlooked-for dignity and seriousness of the scene quite overturned my levity, and I could scarcely believe the change one brief hour had produced. And I am far from being *impressionable,* to use a Gallicism."

Now and again there was lively discussion in the Hall over the excesses of initiation night; and the determination would be reached to reform them altogether. Then for a period extreme dullness and decorum would characterize the occasion, until there would be a demand for a return to the old order, the new mode of procedure, as a special committee on the subject in 1858 declared, not being "sufficiently horrific and melodramatic." Even at the present time, if report speak truly, initiation night has not been robbed of all its anxieties for the neophyte. The very word "initiation" seems to suggest to the youthful mind (perhaps, also to the average man, no longer youthful) that some more or less ludicrous or terrifying ordeal should accompany its fulfilment. But one might reasonably suppose that entrance into a literary society could be signalized by some form of ceremony which should be much more impressive and convenient (in the good old meaning of that word) than grotesque horse-play or frivolous, if harmless, indignities.

Down to the autumn of 1851 it was the custom in

Hall to use the term "Brother" in addressing a fellow member or referring to him. Then the practice was abandoned and "Mister" was used until the spring of 1857, when, on the advice of the old graduates, Brother was brought back into use and so continued until the revision of the constitution in 1862. Of course this form of address was forbidden in public. It was one of the jealously kept secrets, and its use in the hearing of an outsider, even though quite involuntary, subjected the culprit to discipline.

All the other secrets, relating to the titles of the officers, the fictitious names, the kind and order of the exercises, etc., etc., were of similar intrinsic importance, and every effort was made religiously to guard them. The Cliosophians were no more zealous in this respect than the Whigs. Woe unto the member of either Hall that wilfully divulged to a member of the rival society anything that took place in Hall or any fact regarding its officers or activities. He was sure to be dealt with summarily and severely.

Each Hall assisted the other in discovering and disciplining those guilty of blabbing. Even thoughtless inadvertencies of speech or unconscious allusions to Hall affairs from which a Whig might draw inferences brought condemnation and reproof. The minutes abound in transcripts of correspondence between the Halls on this score, in accounts of investigations by

committees, in reports of trials of men charged with this offense, and in statements of the penalties inflicted.

A favorite method of "hoaxing" a freshman soon after his admission to Hall was for a group of sophomores, all Clios but one of whom pretended to be a Whig, to enter into conversation with the freshman. The pretended Whig would mention casually some profound Clio secret. The others would be indignant and demand how he knew. He would boast that he knew much more than he had already intimated and give the poor freshman as his authority. The latter's protestations of innocence would be scouted, his accuser asking him reproachfully if he had really forgotten what he said the other night when he had taken too much. Whereupon more reproaches from the group; more hints of dire consequences when the Hall should take up the case; more amazement that he could have been so unmindful of his oath; more pity for his impending disgrace, until the protesting, denying, appealing youth was thoroughly frightened. Then the tormentors either relented, and, revealing the hoax, made the freshman stand treat, or they left him to his misery until he someway learned the truth himself.

Unquestionably this determination of the Halls to protect their secrets, however unimportant they really were, had a beneficial influence on the members. It exalted the dignity of the Halls in the estimation of

the members; it stimulated their loyalty and rivalry; and, more important still, it impressed them with the high duty of faithfully observing their plighted word. It did not so much matter that the secrets themselves had little significance. It mattered greatly that the promise to hold them sacred should not be violated. Here was a real test of character.

Doubtless the secrecy of the Halls, such as it was, long served a good purpose. The minutes afford repeated evidence that for a century or more it was intensely cherished. Thus, one evening in 1799, a member was censured for leaving a painter alone in the Hall; and this incident led to the immediate adoption of two resolutions for the better protection of the Cliosophic mysteries. The first ordered "that whenever any member [shall] introduce any person not a member of this Society into the room, he shall remove all the books and papers indicative of the proceedings of Society from view and the tables from their proper places." The second made it the duty of "the key-keeper to burn all the useless papers lying in the Hall which would lead to a discovery of the secrets of this Society." Regulations of similar intent are frequently recorded. The annual report of 1854, after recounting the entrance of a stranger by mistake into the Hall and the consequent purchase of a secret lock "to prevent the recurance (*sic*) of similar accidents," goes on to say: "By

this means we can preserve our secrecy inviolate. Ever may it continue so, and never may the day come when Clio Hall and her mysteries shall be exposed to the impertinent gaze of the world."

But long ago there began to be those in both Halls who questioned the utility of continuing to maintain secrecy. These in later years constantly grew in numbers and influence; and early in the college year 1914-1915, as the result of renewed agitation and negotiation between committees of the two Halls in the preceding semester, their view prevailed and secrecy as between the two was practically abolished. Under present conditions the business proceedings of the Halls still remain secret, and students that are members of neither are not permitted to enter the doors of either of them at any time. But a Whig may enter Clio Hall with a Clio, or a Clio, Whig Hall with a Whig, except at the time of business meetings or hall smokers; and either Hall may be opened for inter-hall debates, or for the meetings of literary clubs, composed of Whigs and Clios, or for speeches by outsiders which members of both Halls may attend.

The hope is that these ancient institutions of student self-culture in intellectual activities and in parliamentary training are entering on a new epoch of increased vigor and usefulness. As a propitious sign for the future, it may be noted that immediately under the

new relations, a series of inter-hall debates, taking place alternately in each Hall, was arranged; and during the year Clio provided a notable course of eight lectures, open to members of both Societies, by men of very great distinction as publicists and writers, who spoke on various questions relating to the frightful European war.

CHAPTER VII

Interests and Incidents

The minutes from the earliest years, as well as the annual reports, show that the hall library has been an object of constant solicitude. For many decades, when the college library was meagrely supplied, the hall library was a most valuable supplement to that of the College, and the Hall regularly appropriated for the purchase of new books all that it could possibly spare after paying the necessary running expenses. The books selected were for the most part, as records of purchases show, the works of standard authors in pure literature, in history, politics, travel, science, and scholarship. By the time the new Hall was built the single upper room in what is now Stanhope Hall which had to serve the Society for all purposes was overcrowded with books, the number being more than twenty-five hundred.

The care of the books in those years was always a serious problem. There seems to have been no exact system, or if so great laxity in enforcing it, of accounting for the books taken out or making certain of their return. Men were fined, to be sure, for using the books

without covering them and for retaining them overtime. But evidently it was easy for men to take books away without leave and to forget to return them. There is frequent complaint of missing books, of valuable sets being broken, of books with the Clio mark turning up in second-hand shops and out of the way places. Regularly near the end of every college year committees of search were appointed to scour the college and seminary rooms and the houses of the village and gather in the missing and forgotten books. A careful investigation of the library early in 1838 revealed, to the amazement of the members, that nearly nine hundred volumes were missing. Prodigious efforts were put forth to rescue them. A notice even was inserted in the Princeton *Whig*, calling upon everyone that had Clio books immediately to return them. But more than half of the missing volumes failed of recovery. From time to time the broken sets and the old and worn books were weeded out and disposed of by lottery or sale to members or were sold to second-hand dealers to make room for new and more desirable works.

It was not till long after the library was established in its own room in the new Hall that anything like an orderly arrangement of the books, an adequate catalogue, or a reasonably effective method of insuring the safety and return of books lent came into existence. Very few, if any, of the books purchased in the older

time now remain in the Hall library. Most that still endured were transferred to the University Library some years ago. Indeed, the only ancient volume that the writer has observed on the shelves is one with a history. It is Littleton's "Latine Dictionary In Four Parts, I An English-Latine II A Latine-English III A Latine Proper IV A Latine Barbarous, Wherein The *Latine* and *English* are adjusted, with what care might be, both as to Stock of *Words* and *Properties* of *Speech*," which was printed in London in 1678. It was presented to the Society by John Provost just after his graduation in 1833. In the autumn of 1864 it was thrown on a scrap heap, because of its worn condition. Thence it was rescued by Charles F. Richardson ('65), of Haddonfield, New Jersey, who retained it for more than fifty years. On January 23, 1915, Mr. Richardson restored it to the Hall, "as a relic of early printing, with the request that it remain in the library as long as it exists, and then go to the University Library for preservation."

The library now is probably not appreciably larger in the number of its volumes than it was a half century ago. Its shelves are devoted principally to belles lettres, to works of fiction, both of the great novelists of the past and of modern writers, and to books of current popular interest.

In the annual report for 1865 special attention was

given to the needs of the library, its fallen state, and the lack of money for its renewal, and the suggestion was made that steps should be taken to create an endowment fund of ten thousand dollars. The annual meeting "highly approved" of this suggestion, and "recommended to the attending members to take immediate measures for carrying this suggestion into effect." Accordingly, at the beginning of the next college year, the Society promptly acted, appointing a committee, of which Professor John T. Duffield, ever willing and indefatigable in the service of Clio, was made chairman, to solicit subscriptions. This committee at once sent out an appeal to Cliosophians, urging "that unless the endowment of our library be speedily consummated, we can not hope to compete with our rival successfully in the future as in the past." The appeal brought meagre results. The first considerable gift to the desired end was made at the Commencement of 1868 by the Honorable John I. Blair, who a few years later was to contribute so generously to the new building fund. He gave the Society one thousand dollars. At the same time fifteen members of the graduating class pledged themselves to give ten dollars yearly for three years. Other similar pledges were made by later graduates and contributions were made at annual meetings until in 1874 the fund was something more than four thousand dollars. No efforts have been made since that period to

increase the endowment, which is now exactly $4000 and is invested in bonds. Professor John T. Duffield was the trustee and administrator of the fund as long as he lived. It is now in the custody of Dean William F. Magie. The fund has produced a steady though not large income for the support of the library.

The Society possesses one other endowment fund. For this it is indebted to the well-known New Jersey philanthropist, Dr. J. Ackerman Coles, an honorary member of 1889. It is the sum of one thousand dollars which Dr. Coles gave to the Society in October 1902. According to the terms of the letter of gift, the accumulated interest from this foundation is to be "applied every four years for the purchase of a portrait bust of George Washington, to be cast in bronze at the Barbedienne Foundry in France from the model made from life by Jean Antoine Houdon in 1788," which shall be given to the member of the Society, who, in a competition open to all members, shall be adjudged to have delivered the best original speech on some patriotic subject. This prize has been competed for at regular intervals since its institution. The principal of this fund is to be kept intact in perpetuity to serve its praiseworthy purpose. It is at the present time administered by Dean William F. Magie.

The first catalogue of the members of the Society appeared in 1822. It had been in preparation for three

or four years, the work involved being very great. No copy is at present extant, so far as the author knows. Doubtless it was incomplete and abounded in inaccuracies. At irregular intervals since, catalogues have been published, and it is evident that great effort has been made to give a complete and accurate list of the membership. But the effort has sadly failed of realization. The latest catalogue, that of 1914, is very far from being what it should be. Errors of omission and commission are deplorably numerous. Only by a most careful and painstaking reëxamination of the minutes of the Society and other sources, with constant comparison with the general catalogue of the University, would it be possible to present a reasonably correct and satisfactory list of Clio's sons. It is to be hoped that this task may sometime be undertaken.

The first reference to the railway, noted in the minutes, appears in June 1845. The Hon. George M. Dallas (1810), at that time Vice-President of the United States, had promised to preside at the annual meeting. The Society made preparations to give him a special welcome on his arrival from Philadelphia. It was arranged that a carriage with a committee of four (two members of the Faculty and two students) should meet him at the railway "depot"—then down by the canal—and escort him to the village. But at the eleventh hour Mr. Dallas was obliged by an event of national signifi-

cance to forego attendance at Commencement. His letter to the clerk of the Society, regretting his inability to keep his engagement, is worthy of record:

Philadelphia, June 21, 1845.

My dear sir:—

It is with real regret that I am obliged very suddenly and unexpectedly to apprize you of my inability to comply with my engagement to preside in Clio Hall on Wednesday next. The citizens of Philadelphia have been greatly agitated by the death of General Jackson. They met without distinction of political party, and having resolved on a civil and military funeral procession, selected me to deliver an eulogium. Of this a committee from the town meeting has just apprized me: and I hasten to say that a public duty of this sort could alone prevent my being in Princeton on Wednesday. The solemnity here takes place on the morning of Thursday. I will thank you to communicate the matter to my young brethren.

Your friend and serv't,

G. M. Dallas.

David Stevenson Esq.

The minutes of the Society show every degree of care and carelessness in their transcription. There is every variety of chirography from copperplate perfection to crabbed illegibility. Only in a few instances, however, have the clerks manifested marked weakness or striking originality in spelling. Many clerks have set off their minutes with really noteworthy frontispieces and tailpieces, showing clever pen-and-ink or water-color de-

signs, and have employed various inks for initial capitals. This practice was common along about 1840. Especially notable are the artistic performances of J. J. Crane, Theodore L. Cuyler (afterwards a famous divine), and Eli Whitney in 1839, and of R. G. Remsen in 1840. A clerk's title page in April 1866 gives us the first intimation we find in the minutes of the existence of baseball. This presents a pen-and-ink sketch showing ball, bats, cap, shoes, and belt in artistic arrangement. In the following autumn there is a report of two famous games played on Clio's challenge between nines of the two Halls. Clio won both games; the first by a score of 41 to 12, the second by a score of 32 to 13! The Whigs were evidently rapidly improving in their play. However, there is evidence in the "Journal at Nassau Hall," kept by a Clio in 1786, from which quotation has already been made, that something known as base ball was practiced by the students long before this. Under date of Wednesday, March 22, 1786, the diarist writes: "A fine day; play baste ball in the campus, but am beaten for I miss both catching and striking the Ball."

So, too, the first allusion in the minutes to the actual existence of the Civil War is seen in the depiction of three soldiers on the decorative title page of the minutes of clerk Wilberforce Freeman ('64), in August 1862. Strangely enough, as one can not help feeling,

the minutes contain no allusion to the exciting political campaign of 1860 or to the secession developments in the South that rapidly followed. The first intimation of the storm that was brewing is found in the spring of 1861, when two Southern members of the Hall that had been chosen as Junior Orators resigned their appointment; one of them, Edward F. Neufville, of Savannah, declaring that he was "compelled on account of the present agitated state of the country to return to his home in the South."

The subject for the prize debate in the fall of 1862 read: "Was the President right in suspending the writ of *habeas corpus?*" Other subjects of debate, reflecting interest in the stupendous national controversy, were, in 1863: "Which is the best friend to the United States, England or France?" (Decided in favor of France.) "Is a paper currency sufficiently safe to warrant its continuance?" (Negative won.) In 1864: "Should England be held responsible for the depredations of the Alabama?" (Affirmative won.) "Is the emancipation proclamation justifiable?" (Affirmative won.) "Is there sufficient reason to believe that after this war the union of these States will be perfected?" (Affirmative won.) On March 10, 1865, just a month before Appomattox: "Should we accept propositions of peace from the South?" (Affirmative won.) On May 12, 1865: "Would it be wise for the President to issue

a general amnesty to all who have been Rebels?" (Affirmative won.)

The Hall showed its patriotism also in another way. The custom still prevailed in those years of adopting resolutions of condolence and appreciation when the death of any Clio was announced. The minutes record such resolutions concerning many men that perished on the perilous edge of battle. The Hall, for example, lamented the death of Adjutant Josiah Simpson Studdiford ('58), "who fell while gallantly leading his regiment (4th New Jersey volunteers) against the traitorous foe. His memory should be more honored when he has fallen in so glorious a cause." Similar expressions abound. "We ever love," the Hall in one instance declared, "to honor those who have yielded their lives in defense of liberty." In September, 1863, a committee was appointed to draft resolutions on the death of S. T. Black ('57), of Arkansas. The committee reported that it had learned that Black had died in the Confederate service and asked further instructions. Whereupon it was immediately discharged. In the year following the close of the war, the Hall ordered a compilation and engrossing of a roll of honor to contain the names of all the sons of Clio who had served in the Union army or navy, with special note of those that had sealed their patriotic devotion with their blood.

Tuesday evening, April 18, 1865, four days after the

tragedy at Ford's theatre, a mournful special meeting of the Society was held. It was ordered that the Hall be draped in black "in token of our sorrow for the death of our Chief Magistrate." At the annual meeting in June following, joy at the ending of the war and grief at the tragic death of Lincoln found expression in appropriate resolutions.

Another instance of the display of patriotism by the Hall, of much earlier date, is worthy of brief record. This was the presentation at considerable cost of a block of marble, decorated with symbolic relief sculpturing and bearing an appropriate inscription, to be used in the Washington Monument at the national capital. Full details of this event are given by Professor Giger in his History. The matter was proposed in February 1851. The block was completed in June 1853, and presented through Dr. Frederick S. Giger ('41), who had been zealous in promoting the gift. In his letter of presentation, Dr. Giger recalled the fact that at the Commencement of 1783, when Congress was meeting in Nassau Hall, Washington had given fifty guineas to the College; that this sum had been expended, not in repairs of the dilapidated building, but in having a full length portrait of the General painted by Charles W. Peale; that this portrait was now hanging in the College, "in the very frame which contained the picture of King George, and which was decapitated by Washington's artillery"; and he added:

"We, therefore, with no ordinary emotion, bring this offering to the memory of him whom we have ever regarded as our model, and whose name always enkindles our patriotism. . . . No sculptured stone, no glowing phrase, can adequately portray the unutterable eloquence of the heart. The block which we present is but a shadowy type of the veneration and homage which has ever gone forth from our literary temple as a rich cloud of incense to the great and good Washington. No Congress has ever assembled since the Revolution, in which this Institution has not been largely represented. Her graduates have occupied and are now adorning the highest offices in the State. They have always been found bearing testimony to the homage which we here pay to his memory by their devotion to and defense of the great principles which he bequeathed to our country."

There have been innumerable notable gatherings in the Hall, when distinguished graduates have returned to renew their fealty and to speak words of encouragement, pleasant to hear, to the attending members; or when "occasional," or special, meetings have been held to welcome famous men to honorary membership. May 9, 1817, "an occasional meeting was called for the purpose of admitting to Society the Hon. James Monroe, President of the United States, and General [Joseph] G. Swift, who accompanied the President on a tour

through the country." In September, 1824, great preparations were made for the initiation of General La Fayette and his son George Washington La Fayette. Special diplomas were executed and gold medals were ordered for presentation. But some way, alas! our friends, the Whigs, stole a march on Clio. The annual report dolefully recites: "In recounting the principal events which have occurred during the past year we would notice an affair which has caused great excitement among us. We refer to the admission of Major General La Fayette. This distinguished patriot was prevailed upon to give his consent to be proposed an honorary member of Society, but owing either to the exertions of our rival or the lukewarmness and treachery of our own members, we were deprived the pleasure of evincing to the 'National Guest' our respect and veneration by initiating him during his visit to this place." Similar special preparations were made for the initiation of President John Quincy Adams in September, 1825, and for President Andrew Jackson and "Governor Cass of Michigan" in June, 1833. On November 16, 1834, Henry Clay, at that time a Senator, was initiated and received with enthusiastic welcome. He had been elected to honorary membership seventeen years before, while he was Speaker of the House of Representatives.

June 27, 1865, the Society celebrated the hundredth

anniversary of its founding. A full account of the celebration is appended to Professor Giger's centennial History. It is necessary here, therefore, to give only a brief summary. In the morning a procession of Cliosophians, Trustees, members of the Faculties of the College and the Seminary, representatives of other literary societies, and guests, was formed in front of Nassau Hall and marched to the First Church. Chancellor Henry W. Green ('20) presided. President John Maclean ('16) offered prayer. A history of the Society was read by Professor George Musgrave Giger ('41), and an oration was delivered by the Reverend Edward Norris Kirk ('20), at that time of Boston and one of the noted pulpit orators of the day.

Dr. Kirk's theme was "Self-Culture," its purpose and the means and methods of its attainment. His words were addressed particularly to the young men in College. He urged them to strive for the development of all their powers, physical, mental, moral, and religious. "Aspire, young friends," he said, "aim high, soar,—the impulse is noble, but it needs qualification and guidance. Fame is not the goal; men's admiration, power, position, are not the end to seek; they are too low for man, made in the image of God. There is a better way, a better end. Your own Cliosophic motto gives you the key, *Prodesse quam Conspici.* Be rather than seem; seek excellence and usefulness before admiration." "The

only thorough self-culture," he said in conclusion, "involves growing into likeness to Christ. He that will arrive at the fullness of the stature of perfect manhood, must pass beyond the heroes of pagan Rome, the sages of pagan Greece; yea, even the chief apostle of Christianity, for his ultimate model. His work is that of the sculptor, who having found some splendid fruit of Grecian art places it in his studio; you enter, and behold, he is rapt in admiring contemplation of this model. Then, fired with enthusiasm, he turns from that to the rude block of marble before him; cutting and filing, dashing off as incumbrances every particle of the precious stone which hinders the perfection of the likeness. This must be brought to resemble that. To secure this resemblance is the work of his hand, and of his soul,—of his life. *Hic labor, hoc opus est.*—Young brethren, to shine as planets in the upper firmament, you must get all your light from the Central Sun."

When the exercises in the church were over, a collation was served in Mercer Hall, which was decorated with the mottoes of the Halls and with the names of the founders and other distinguished sons of Clio. The first toast proposed was "Our Sister Association—the American Whig Society," to which Colonel William C. Alexander ('24) responded. His speech was in praise "of the institution with which these two Societies are

connected," in thinking of which "we stand on a common platform. Her glory is our glory; her reputation is the joint property and possession of the two Societies." Aye, verily, from of old and always! "No clime is so remote," he said, "that it has not been visited; no air so pestilential, it has not been breathed; no danger so great, it has not been encountered, unappalled, by the sons of this College in the performance of the duty which they felt was pressing upon them. Endeavoring to make man wiser, purer, better, happier; pointing to his duty and his destiny; teaching him his duty first to God, then to his neighbor and his country, they have been enabled to perform a benevolent part in the world. A fierce fight is waging between light and darkness, truth and error; and this institution is preparing champions for the conflict. Education alone will not do it; you may enlighten the intellect, but unless you reach the heart the labor is in vain. Our province is, not only to inculcate knowledge, but those principles, the application of which banishes implements of cruelty, arrests the progress of superstition, cools passion, extinguishes vice and misery, and saves from national degradation and ruin."

Following a "Centennial Ode of Welcome," from the pen of Alfred H. Fahnestock ('68), sung by the company to the tune of "Auld Lang Syne," the best of whose seven pitiful stanzas was,

"Why meet we here with song and cheer,
A Cliosophic band?
Because we still in heart and will
Indissoluble stand;
And though the years bring joy and tears,
Joy speaks but Grief is dumb;
And Hope's fair hand our sky has spanned
For all the years to come,"

Ex-Chancellor Oliver Spencer Halstead, who had graduated fifty-five years before, when the Society was only forty-five years old, spoke to the toast, "The Cliosophic Society," confining himself to reminiscences of the Clios of his class, especially George M. Dallas, Vice-President in the time of Polk.

The great scientist, Joseph Henry, an honorary member of Whig Hall, spoke next for the Smithsonian Institution, recalling his life as professor at Princeton. "I was not so fortunate," he said, "as to be one of Princeton's sons. I am an adopted son, however. She received me kindly, took me into her bosom, nurtured me; and I can say that during the sixteen years that I resided here, I felt myself constantly growing, constantly developing, from the air of this venerated institution, which was redolent of great thoughts."

Dr. Jonathan Edwards, President of Hanover College, responded to the toast, "All the other Literary Societies of the Land and all the Literary Institutions of the Country." His climax was: "No other one institution possesses the hold and power of a college. In

the college, no one agency exerts more moulding power than the literary societies. The mental attrition, the compression, the spur,—all the other influences that put on or take off, or develop character and modify temper and cement relationships are found in the society halls as they are found nowhere else. On behalf of the West, I tender homage to this Society, *magna mater virorum.* A hundred years have added to her benignity; may a hundred more find her in the dignity and bloom of her youth!" (So say we, all of us!)

There followed brief speeches by Professor Lyman H. Atwater, speaking as an alumnus of Yale, and by James M. McDonald, pastor of the First Church, and Professor Stephen Alexander, speaking as alumni of Union College, all emphasizing the value of the training afforded by college literary societies; by Dr. Kirk, the orator of the morning, by the Hon. Robert McKnight ('39), by A. O. Zabriskie ('25), and by Dr. George M. Maclean ('24). The celebration was brought to a close by Dr. Elijah R. Craven ('42), pronouncing a benediction.

It is worthy of note that at the annual meeting of this centennial year a handsome Bible was presented to the Society. From that time on it became customary to open the meetings of the Hall with reading from the Scriptures as well as with prayer. The opening with prayer had been introduced fifty years earlier.

As the sesquicentennial birthday of the Society drew

near, preparations began to be made for its proper observance. A large committee to have the matter in charge was constituted, of which Dean Andrew Fleming West ('74) was made Chairman, as follows:—Faculty Members: Dean W. F. Magie ('79), Dean H. B. Fine ('80), General A. A. Woodhull ('56), Professors T. W. Hunt ('65), William Libbey ('77), H. D. Thompson ('85), G. B. McClellan ('86), E. Y. Robbins ('89), V. L. Collins ('92), H. V. Covington ('92), and W. K. Prentice ('92); Graduate Members: S. J. McPherson ('74), Charles R. Williams ('75), Bayard Henry ('76), M. Allen Starr ('76), John A. Campbell ('77), C. C. Black ('78), H. G. Duffield ('81), Robert S. Yard ('83), J. W. Bayard ('85), Charles W. McAlpine ('88), W. C. Robinson ('88), F. S. Katzenbach, Jr. ('89), Alvin C. McCord ('89), F. V. Pitney ('90), Henry W. Green ('91), Knox Taylor ('95), F. F. Hopper ('00), W. E. Hope ('01), A. E. Vondermuhll ('01), A. J. Barron ('02), M. Struthers Burt ('04), C. H. Gamble ('05), N. Ewing, Jr. ('09), Jesse Herrman ('10), Theodore Janeway ('10), C. C. Savage, Jr. ('11), C. C. Belknap ('12), Wm. M. Chester ('13), Roger W. Straus ('13), and Julius O. Adler ('14); Undergraduate Members: R. Rowland ('15), Chairman, W. S. Rusk ('15), Secretary, D. W. Carruthers ('15), W. H. Haines ('15), J. C. Healey ('15), S. M. Robinson ('15), J. McI. Smith ('15), B. B. Atterbury ('16), S.

Oliver Ellsworth, Class of 1766

[From the miniature by Trumbull, owned by Yale University]

L. Praner ('16), C. S. Tippetts ('16), N. M. Chester ('17), and J. P. Fishburn ('18); Honorary Members: Henry van Dyke ('73), Mahlon Pitney ('79).

The following sub-committees were named: Executive, with Dean West as chairman; Finance, Mr. Bayard Henry, chairman; Exercises, Professor Thompson, chairman; History, Professor Collins, chairman. It was at first suggested that effort be made to have the celebration rival that of the centennial anniversary, with academic procession to Alexander Hall to listen to a public oration by a distinguished alumnus, and a banquet and speeches at Procter Hall. But Monday of commencement week is so filled with class day activities that such a plan was felt to be impracticable.

It was decided to provide for the publication of a history of the Society, and to combine the celebration of the eventful anniversary with the proceedings of the regular annual meeting. This fell on Monday, June 14, 1915, at quarter past ten in the morning. In preparation for the occasion the Hall had been tastefully draped with the pink of the Society and the orange and black of the University. The President of the Annual Meeting was James Wilson Bayard ('85), and the order of exercises was as follows:

Reading of the Scriptures and Prayer by
The Reverend Dr. George C. Yeisley '70
Reading of the Annual Report by the Junior Historian
Clarence Muir Tappen '16

Presentation of Diplomas to the Graduating Class
Address by
The Hon. Frank S. Katzenbach, Jr. '89
"The Cliosophic Society, Past and Present"
Old Nassau

The chief commemorative feature of the exercises was the address. Unfortunately, it was not committed to manuscript; so it can not be embodied in this volume. Mr. Katzenbach gave an interesting review of the founding and the progress of the Society, and dwelt with genuine eloquence on the great names that have adorned our annals, and on the spirit of sincerity and honest effort which has animated the Hall's endeavors. The motto has been more than an empty phrase. It has expressed the ideal of character, the principle of conduct, which through all its vicissitudes the Cliosophic Society has sought to exemplify and to make controlling influences in the spiritual and practical lives of her members.

Those who heard the address felt a fresh glow of satisfaction that Clio had been their protectress in college days, increased enthusiasm for our noble motto, and new hope and confidence that the Society which for one hundred and fifty years has filled so large and worthy a place in the life and affections of Princeton students will abide while the University abides in undiminished vitality and vigor.

CHAPTER VIII

The Sons of Clio

Any undergraduate student in the University, not a member of Whig Hall, is eligible for admission to Clio Hall. In the early days of the Society, when the number of students was small, close scrutiny was made of the intellectual and moral qualities of candidates for membership, and young men considered undesirable on either score were rejected. In the letter from a graduate of the class of 1802, which Professor Giger gives, we read: "A young man was allowed a month after entering College to select [between the two Societies]. . . . Unlucky was the youth who could not be admitted. He could never hold a respectable standing. His name, proposed after a month in the class, lay one week under consideration; all eyes were of course upon him; his manners, habits, his standing in his class, and general conduct were considered; perhaps his classmates were examined, and he was admitted or rejected, knowing no more of what was passing than an utter stranger. If no cause of objection appeared, he was received; but if any black spot was found, it was a very easy matter to close the door against him. Fairness and liberality pre-

vailed." If after a young man's admission serious defects in character or deficiencies in scholarship were discovered or developed, and these were found to be incorrigible, he was "separated" from the Society.

The Society of course retains its powers of discipline, but these have long been exercised without censorious severity. It is taken for granted that the members will conduct themselves as gentlemen. The Hall offers its facilities and opportunities for rhetorical culture and parliamentary training. It urges all its members to make the best use of them; but it does not bother itself overmuch with the individuals that are lax or negligent. But, of course, at graduation, now as always, the hall diploma is conferred only on those who have conscientiously performed a specified minimum of required exercises.

In its hundred and fifty years of life the Hall has had on its roster of membership something more than seven thousand names; a somewhat larger number than its friend and rival has counted. Of these seven thousand, five thousand in round numbers had graduated from the College or University; some seventeen hundred had left the institution before graduation, and the rest were undergraduates at the time of the sesquicentennial celebration. While the greater proportion of the members has been drawn, as might have been expected, from New Jersey, Pennsylvania, and New York, there is no part

of the country that has not been represented. Sons of Clio have come from every State in the Union, with the possible exception of two or three of the sparsely settled mountain States of the Far West. They have come also from Hawaii and Porto Rico; from Canada, Nova Scotia, Bermuda, Cuba, Santo Domingo, and the West Indies; from Brazil and Chili; from England, Scotland, Ireland, and Wales; from France, Germany, Switzerland, Italy, and Greece; from Turkey, Asia Minor, Syria, Persia, and Egypt; from India, Ceylon, China, and Japan. There is no hour of the day when the sun is not shining upon some land whence votaries of Clio have sprung or where in after years they have labored in good causes.

On the establishment of the Princeton Theological Seminary, the Halls decided to grant a modified form of membership to a limited number of theological students. These are known as "Adopted Graduate Members." They are entitled to the privileges of the Hall building, to the use of the library, etc., but they do not participate in the management or the literary exercises of the Society. They are treated in fact like regular graduate members. In later years any post-graduate students have been eligible to this sort of membership. From 1812 to 1915 the Hall elected eight hundred and fifty (round number) "Adopted Graduates." In this list are found the names of many men that in their later

careers filled most important posts in Church and State and University, and that won for themselves high and deserved fame.

References have already been made to the fact that it has also been the custom of the Halls to elect men to honorary membership. The Societies have felt that the honor was reciprocal, and the letters of acceptance received by Clio, especially in the olden time, indicate that the writers were duly appreciative of the distinction conferred on them. All these letters, and their number is legion, were faithfully transcribed in the minutes, and the autograph signature appended by the use of paste. They afford, what Horace Greeley used to call, "mighty interestin' readin'," reflecting as they do both the epistolary fashions of various periods and the individual qualities of the writers. Nothing, for instance, could be more characteristic than the following brief letter of March 29, 1859, from the famous Henry Ward Beecher: "I received with pleasure your notification of my election to an honorary membership of the Cliosophic Society of the College of New Jersey. You may be assured that I am *not* a member of the *American Whig Society* and never will be. Indeed, although I now first learn of the existence of such a society, and of course know nothing of its members or principles, yet I am prepared to believe them quite unworthy and much to be contemned! I trust that thus I shall earn a place in the confidence of all true Cliosophic men."

Members of the Faculty coming from other institutions of learning were always made honorary members of one Hall or the other. The aim was to keep the Faculty about evenly divided between the two Halls; and so the Faculty at times seems to have determined which Hall should have the privilege of electing a new professor. Thus, in his speech at the centennial banquet, Professor Joseph Henry declared: "I am not a member of the Cliosophic Society. I am a Whig. I wish I could have been a member of both. When I came here, I believe it was decided in solemn council that I should become a Whig. I was rather more enamored with the name Clio, as Whig sounded somewhat political [He came to Princeton during the time when one of the two great political parties of the country bore the appellation Whig]; but my propensities and feelings were for the Whigs of 1776."

The first honorary member elected by Clio, of whom we have record or tradition, was the Rev. Jedediah Chapman. He was a graduate of Yale and an honorary A.M. of Princeton, of 1765. From 1795 to 1800, he was a member of the Board of Trustees. He is set down in our catalogue as having been elected in 1769, but that is doubtless an error as the Society that year was in a state of suspended animation. All together, we have the names of sixteen gentlemen elected to honorary membership before 1800; the most distinguished name among

them is that of John Maclean, the promising young Scotch scientist who joined the Faculty in 1795. In this same period the Whig catalogue shows only one name, that of the brilliant and romantic Mrs. Annis Stockton, who is reported to have been honored in 1776. It was she who endeared herself to our friends by preserving the Whig records during the troublous days when the British troops were playing havoc with Nassau Hall. No other lady, as far as the writer knows, has ever been so honored by either Hall.

Up to the end of its hundred and fiftieth year, Clio had elected fifteen hundred (round figures) honorary members. The list contains the names of many of the most famous men of their times. Among them were these Presidents of the United States: James Monroe, John Quincy Adams, Andrew Jackson, Martin Van Buren, James K. Polk, James A. Garfield, Chester A. Arthur, Grover Cleveland, Benjamin Harrison, and William McKinley.

Prominent statesmen and jurists are very numerous. Among the latter are Bushrod Washington, Roger B. Taney, William B. Strong, John A. Campbell, Stanley Matthews, Morrison R. Waite, Roger A. Pryor, Cortlandt Parker, and Joseph H. Choate; among the former: Henry Clay, Daniel D. Tompkins, William Wirt, Lewis Cass, Theodore Frelinghuysen, Edward Everett, Thomas Ewing, Wm. L. Marcy, Silas Wright, W. H.

Seward, Sargent S. Prentiss, John J. Crittenden, Frederick T. Frelinghuysen, Robert J. Walker, Herschel V. Johnson, Howell Cobb, Robert Toombs, Alex. H. Stephens, Daniel S. Dickinson, L. Q. C. Lamar, Thaddeus Stevens, Wm. L. Yancey, Schuyler Colfax, Willard Saulsbury, Thomas A. Hendricks, John A. Dix, Chauncey M. Depew, Wm. B. Allison, Henry C. Lodge, Levi P. Morton, Thomas B. Reed, George F. Edmunds, Wm. E. Russell, George F. Hoar, John Hay, Arthur J. Balfour, James Bryce, and Joseph Chamberlain.

College Presidents and professors make a long list of names. Only some of those of greatest distinction and achievement can be specified: Eliphalet Nott, Jeremiah Day, John Torrey, Charles Anthon, Benj. Silliman, Francis Lieber, E. A. Sophocles, C. C. Felton, Simeon North, Francis Wayland, Louis Agassiz, Daniel Kirkwood, Arnold Guyot, Schele De Vere, Wm. A. Packard, Wm. D. Whitney, Homer B. Sprague, Charles A. Young, Mark Bailey, Cyrus F. Brackett, Francis L. Patton, Simon Newcomb, Martin B. Anderson, James B. Angell, Timothy W. Dwight, Chas. W. Waldstein, W. G. Sumner, Bliss Perry, Lord Kelvin, Henry Calderwood, August Dorner, and Henry Drummond.

So, too, we count a host of authors among our honorary members. This includes: Washington Irving, William Cullen Bryant, Wm. Gilmore Simms, Jared Sparks, Oliver Wendell Holmes, John W. Draper, Don-

ald G. Mitchell, John J. Audubon, James Parton, Fitz-Greene Halleck, Benj. J. Lossing, Richard Grant White, James T. Fields, John G. Saxe, Paul H. Hayne, John Bach McMaster, Samuel L. Clemens, Edmund C. Stedman, John Fiske, John G. Whittier, Lawrence Hutton, Robert Grant, Wm. D. Howells, George W. Cable, Booth Tarkington, Justin McCarthy, Conan Doyle, Andrew Lang, Hall Caine, Gilbert Parker, A. V. Dicey, Paul Blouet, Rudolfo Lanciani, and Henry K. Sienkiewicz.

Among the great preachers on our list are: Samuel Hanson Cox, George W. Doane, Edwin F. Hatfield, Leonard Bacon, Nathaniel S. Prime, George B. Cheever, Henry Ward Beecher, John Hall, Richard S. Storrs, Howard Crosby, Arthur C. Coxe, Chas. Cuthbert Hall, Thomas S. Hastings, John R. Vincent, Chas. H. Parkhurst, Alessandro Gavazzi, Chas. H. Spurgeon, Frederic W. Farrar, Joseph Parker, and John Watson.

Great editors are represented by Charles A. Dana, Alexander K. McClure, Whitelaw Reid, Murat Halstead, H. W. Grady, St. Clair McKelway, Albert Shaw, H. C. Trumbull, and Lyman Abbott.

Great capitalists and philanthropists, by Thomas Biddle, James Lenox, A. T. Stewart, Alex. Stuart, Wm. E. Dodge, John C. Green, John I. Blair, Cyrus W. Field, Wm. Libbey, J. Ackerman Coles, George Westinghouse, Andrew Carnegie, and J. Pierpont Morgan.

A very few of the other distinguished names on our list are: Samuel B. Morse, Charles Lucien Bonaparte, M. F. Maury, George H. Thomas, Edwin Booth, Henry M. Stanley, Thomas Nast, Joseph Jefferson, R. L. Peary, John R. Mott, and Henry Irving.

The election to honorary membership of such men, and they are fairly representative of the great majority on our list, undoubtedly reflects the intellectual taste and interest of the Hall in various epochs of its career. The Society has shown itself to be wide and catholic in its sympathies.

But much as we are pleased in contemplating the distinctions of our honorary members, our chief pride and glory are in the lives and achievements of the men who have been active members of the Hall, who have participated in its endeavors and been under the influence of its discipline. The more intimately we study the wide diversity and significance of their accomplishment, the greater will be our pride; the more assured we shall feel in glorying that we belong to the brotherhood of Clio. It is quite impossible within the limits of a single chapter to give anything like an exhaustive presentation of the facts which such a study discloses. The most that can be attempted is a cursory review with certain rapid generalizations.

It is not too much to say that a fairly accurate and satisfactory political history of the United States, from

the close of the Revolutionary War down to the beginning of the present century, could be written from the biographies of sons of Clio. For the earliest period, abundant material would be found in the manifold public activities and associations of William Paterson (1763), Oliver Ellsworth ('66), Luther Martin ('66), Jonathan Dickinson Sergeant ('62), Pierpont Edwards ('68), and Frederick Frelinghuysen ('70); not to mention other names. The first three, as was shown in our first chapter, helped to make the Constitution and played important parts in public life later. The last three were in the national councils before the Constitution was formed; and the last named also in the Senate of the United States while Washington was President.

In this same period, but living to a later time, Aaron Burr ('72) came into national prominence, first as a Senator from New York and then as Vice-President during Jefferson's first term. How much of the political history of years is revealed by his brilliant, deplorable, pitiable career! In this period, too, Jonathan Dayton ('76), of New Jersey, served several terms in Congress, being twice elected Speaker, and later was chosen to the Senate, and Henry Lee ('73), "Light-Horse Harry," of Virginia, was in Congress, both contributing their share to the political history of the time. In 1799 that brilliant, erratic, caustic Virginian, John Randolph of Roanoke, who was admitted into the Cliosophic Society

in 1787, began his career in Congress. For more than thirty years he was a vigorous and often disturbing force in our national politics. Study his life and you are brought into intimate relations with the political controversies and policies, the influential men and the decisive measures, of that period of American history.

More distinguished for solid attainment was the public career of Richard Rush ('97), of Pennsylvania. He was Attorney-General in Madison's Cabinet from 1814 to 1817, when he was sent by Monroe to England as Minister Plenipotentiary. He remained in that capacity for eight years, negotiating several important treaties. He was Secretary of the Treasury under John Quincy Adams and in 1828 was candidate, with Adams, for Vice-President. In 1836 he was sent to England by Jackson as special agent, and in 1847, by Polk as Minister to France, where he was the first foreign minister to recognize the republic of 1848.

For more than twenty years from 1821, Samuel L. Southard (1804), of New Jersey, was in the thick of affairs—as Senator, as Secretary of War in the Cabinets of Monroe and John Quincy Adams, and, after being Governor of New Jersey, as Senator again; dying in 1842, when he was President of the Senate. In 1829 Theodore Frelinghuysen, also of New Jersey and a classmate of Southard's, entered the Senate where he served the Whig cause ably for one term. Not long

after his retirement he became Chancellor of the University of New York. In 1844 the Whigs nominated him for Vice-President on the ticket with Henry Clay, and six years later he assumed the Presidency of Rutgers College, which he honored with years of service.

During the same time George Mifflin Dallas (1810), of Pennsylvania, was rising to conspicuous eminence. He became a Senator in 1831; was sent as minister to Russia in 1837; was elected Vice-President with Polk in 1844 (in 1846 casting the deciding vote for the famous Walker tariff law of that year); was Minister to England from 1856 to 1861. His political activities thus cover the storm and stress period immediately preceding the great civil cataclysm.

Also in this period a figure of great distinction was John McPherson Berrien (1796). He was born near Princeton but went soon after his graduation to Georgia. He entered the Senate in 1824, was made Attorney-General in 1829, and was returned to the Senate in 1840 where he remained for twelve years, being one of the leaders in that body. He was one of the most eloquent speakers of the time and a man of great political influence. In this period, too, George W. Crawford ('20), of Georgia, who had been Governor of his State, was Secretary of War in the Cabinet of President Taylor; and at its very close, William Pennington ('13), who had several times been elected Gov-

ernor of New Jersey, was chosen Speaker of the national House of Representatives after a prolonged and embittered contest.

Overlapping this period was the career of William L. Dayton ('25), of New Jersey. He was a Senator from 1842 to 1851; was the candidate of the new Republican party for Vice-President with John C. Frémont in 1856, and was sent by Lincoln in 1861 as Minister to France, where he died in 1864.

At various times during the period of the Civil War and Reconstruction, Alexander Hamilton Bailey ('37), of New York, Charles J. Biddle ('37), of Pennsylvania, James W. Wall ('38), of New Jersey, Robert McKnight ('39), of Pennsylvania, Thomas L. Jones ('40), of South Carolina, Francis P. Blair ('41), of Missouri, and Charles Haight ('57), of New Jersey, served in the Senate or the House of Representatives. In this period, too, George M. Robeson ('47), of New Jersey, was Secretary of the Navy throughout President Grant's administration. Moreover, during the Civil War, many sons of Clio fought in the armies of the North and of the South, most of them as officers, several of whom rose to be brigade or division commanders. And many Clios held important civil offices under the Confederate régime.

In the last quarter of the nineteenth century Clio was represented in the National Councils by James B.

Everhart ('42), of Pennsylvania, Alfred H. Colquitt ('44), of Georgia, James Monroe Jackson ('45), of Virginia, George M. Robeson ('47), of New Jersey, John A. Swope ('47), of Pennsylvania, Christopher A. Bergen ('63), of New Jersey, R. W. Parker ('67), of New Jersey, and Mahlon Pitney ('79), of New Jersey, who is now on the Supreme Bench.

Besides these names that have been singled out for special mention, a host of other Cliosophians have been active and influential in the public affairs of the country. Many have served in Congress in both houses; have been ministers to foreign lands; have been judges of the Federal Courts and district attorneys; have filled responsible places in the army and navy and the civil service; have been Governors and legislators and judges of their States; have been mayors of important cities, and leaders in all political, municipal, and social movements in their communities.

Verily, therefore, from adequate lives of these men, recounting their official actions and public utterances and revealing their multifarious relations and correspondence with influential contemporaries, it would be possible, we say, for the trained historian to write a reasonably complete history of the political progress and development of the United States.

More than this, the historian of the progress and development of the country, during the same long

period, in law and medicine, in religion and education, would find copious information adapted to his purpose in the lives and achievements of Cliosophians who rose to leadership in all these causes. At the same time a very considerable number of Cliosophians have been making notable contributions to the scholarship and literature of America. All this will abundantly appear from a citation of some of the more conspicuous names under each of these classifications.

Most of the men mentioned above as statesmen were among the great lawyers of their time. On the Supreme Bench of the United States there have been five Cliosophians: Oliver Ellsworth (1766), Chief Justice, and William Paterson (1763), Henry Brockholst Livingston (1774), James Moore Wayne (1808), and Mahlon Pitney (1879), Associate Justices. The list of Cliosophians who have been judges of other Federal Courts and of State courts is far too long to give. It is adorned with many very distinguished names. But a few of the great advocates of Clio—even at the risk of making invidious distinction among the large number—must be given: Tapping Reeve (1763), of Connecticut, who established the first law school in America, Morgan Lewis ('73), of New York, Samuel Bayard ('84), of New Jersey, Joseph Clay ('84), of Georgia, William Gaston ('96), of North Carolina, Benjamin C. Howard (1809), of Maryland, Oliver S. Halstead ('10), of New

Jersey, Henry W. Green ('20), of New Jersey, Abraham O. Zabriskie ('25), of New Jersey, William C. Prime ('43), of New York, William J. Magie ('52), of New Jersey, Alexander T. McGill ('64), of New Jersey, Adrian H. Joline ('70), of New York, William B. Hornblower ('71), of New York, John P. Kennedy Bryan ('73), of South Carolina, James Pennewill ('75), of Delaware, Bayard Henry ('76), of Pennsylvania, Walter Lloyd Smith ('77), of New York, and Frank S. Katzenbach, Jr. ('89), of New Jersey.

Of the very large number of the sons of Clio who have served in the Christian ministry with distinguished success, only some of the more notable can be named. At the head of our list may be placed Jonathan Edwards and Theodore Dirck Romeyn, both of the class of 1765, who, besides their repute as preachers, had much to do with the founding of Union College. Then, also of the earlier day, may be mentioned Nathan Perkins (1770) of Connecticut, James Hall ('74), of North Carolina, Gilbert T. Snowden ('83), of New Jersey, George S. Woodhull ('90), of New Jersey, and Henry Kollock ('94), of New Jersey. In the nineteenth century these may be named: William Meade ('08), of Virginia, Bishop of Virginia, Charles P. McIlvaine ('16), of New Jersey, President of Kenyon College and Bishop of Ohio, Edward N. Kirk ('20), of New York, Samuel K. Talmage ('20), of New Jersey, President of

Oglesthorpe College, Luther H. VanDoren ('31), of New York, President of Columbian College (Mo.), Charles S. Dod ('33), of New York, President of West Tennessee College, Melancthon W. Jacobus ('34), of New Jersey, professor in the Allegheny Theological Seminary, Theodore Ledyard Cuyler ('41), of New York, Elijah R. Craven ('42), Peter A. Studdiford ('49), of New Jersey, William C. Roberts ('55), President of Lake Forest University, Joseph T. Duryea ('56), of New York, Alfred H. Kellogg ('59), of Pennsylvania, James M. Ludlow ('61), of New Jersey, James Forsyth Riggs ('72), of Turkey, Henry van Dyke ('73), Howard Duffield ('73), of New Jersey, Simon J. McPherson ('74), of New York, John P. Campbell ('75), of New York, John P. Coyle ('75), of Pennsylvania, George B. Stewart ('76), of Ohio, President of the Auburn Theological Seminary, Melancthon W. Jacobus ('77), of Pennsylvania, President of the Hartford Theological Seminary, Wilton Merle Smith ('77), of New York, Luther D. Wishard ('77), of Indiana, organizer of the College Young Men's Christian Association and founder of the Young People's Missionary movement, Chalmers Martin ('79), of New Jersey, Cæsar Augustus R. Janvier ('80), of India, and Robert E. Speer ('89), of Pennsylvania, Secretary of the Board of Foreign Missions of the Presbyterian Church.

Of the hundreds of Cliosophians that have devoted their lives to the practice and the teaching of medicine and sanitary science, a few names only of some of those of greatest repute and accomplishment can be cited. These include: Isaac Alexander (1772), of South Carolina, William D. McKissack (1802), of New Jersey, Samuel Colhoun ('04), of Pennsylvania, George Holcombe ('95), of New Jersey, Jos. S. Dodd ('13), of New Jersey, George M. Maclean ('24), of New Jersey, Samuel H. Pennington ('25), of New Jersey, Richard D. Arnold ('26), of Georgia, Josiah Simpson ('33), of New Jersey, Edward Hartshorne ('37), of Pennsylvania, John J. Crane ('40), of Connecticut, Frederick P. Giger ('41), of Maryland, Robert K. Stone ('42), of the District of Columbia, Edward Shippen ('45), of New Jersey, Frank Sorrell ('46), of Georgia, John R. Everhart ('50), of Pennsylvania, Joseph Jones ('53), of Georgia, General Alfred A. Woodhull ('56), of New Jersey, David Magie ('59), of New York, Woolsey Johnson ('60), of New York, William H. King ('62), of Texas, John D. McGill ('67), of New Jersey, Joseph C. Guernsey ('70), of Pennsylvania, Mason F. Williams ('71), of New Jersey, James H. Lloyd ('73), of Pennsylvania, Richard W. Johnson ('76), of Minnesota, Moses Allen Starr ('76), of New York, Theodore Potter ('82), of Indiana, William D. Bell ('85), of Kansas, Porter R. McMaster ('88), of New York, F. R. Bailey

('92), of New Jersey, and Bertram V. D. Post ('93), of Syria. All of these men, and others many, attained marked distinction in their profession; contributing to its advancement, writing for its journals, teaching in its colleges, and rendering many and various services to nation, State, and municipality.

A notable array of Cliosophians have been busy and influential in educational endeavor. Many of the men already named as great in law, in the ministry, and in medicine, gave much of their time and strength to teaching. But a goodly number of Clio's graduates have devoted their lives to the cause of higher education, of whom only a few of the more distinguished can be specified: Philip Lindsley (1804), long professor and vice-president of Princeton and President of the University of Nashville; John Maclean ('16), who served Princeton all his life, one of the great figures in the history of the institution; William P. Finley ('20), President of the College of South Carolina; Albert B. Dod ('22), one of Princeton's best beloved professors; John S. Hart ('30), John S. Schanck ('40), John T. Duffield ('41), and George Musgrave Giger ('41), leading professors at Princeton; James C. Welling ('44), professor at Princeton and President later of St. John's College, Maryland, and of the Columbian University at Washington; James Morgan Hart ('60), long professor at Cincinnati and Cornell; Thomas C. Hall ('79), pro-

fessor at the Union Theological Seminary; Max Farrand ('92), professor at Yale; and Theodore W. Hunt ('65), Henry van Dyke ('73), Samuel Ross Winans ('74), Andrew F. West ('74), William Libbey ('77), William F. Magie ('79); Henry B. Fine ('80), James Mark Baldwin ('84), H. D. Thompson ('85), Roger B. C. Johnson ('87), W. A. Wyckoff ('88), H. C. Warren ('89), Edmund Y. Robbins ('89), Fred Neher ('89), J. P. Hoskins ('91), W. U. Vreeland ('92), H. F. Covington ('92), W. K. Prentice ('92), George A. Hulett ('92), V. L. Collins ('92), J. B. Carter ('93), Ulric Dahlgren ('94), L. H. Miller ('97), and David Magie Jr. ('97), all professors of Princeton.

All together, more than one hundred and fifty graduates of Clio have at one time or another and for longer or shorter periods been members of the Faculty of Princeton. Of course, in addition to this number, there have been many honorary members of Clio in the Faculty, some of whom, like John Maclean, senior, W. A. Packard, Cyrus F. Brackett, and Francis L. Patton, were most loyal in their support of the Hall. Moreover, something like fifty graduates of Clio have served on the Board of Trustees of the College or University. Here, too, it may appropriately be recalled that the most munificent single benefactor of Princeton was a Cliosophian, Isaac Chauncey Wyman, of Massachusetts, who graduated in 1848.

Many of the men just named, jurists, divines, physicians, professors, were busy likewise with their pens, contributing in special articles or public addresses, and in innumerable books, to the lore and the literature of their particular departments of intellectual endeavor. It would be tiresome to specify even the titles of their countless publications. Nor is it possible to name all the sons of Clio who have enriched the general literature of our country. But some few names must be given: Parke Godwin ('34), George H. Boker ('42), William C. Prime ('43), Charles G. Leland ('45), Adrian H. Joline ('70), Henry van Dyke ('73), Bolton Hall ('75), W. J. Henderson ('76), Edwin M. Royle ('83), Vance Thompson ('83), James M. Baldwin ('84), W. A. Wyckoff ('88), Max Farrand ('92), and Latta Griswold ('01).

Of course, it would be preposterous to claim that the greatness or distinction of these men, and of others not named, was due to the training and experience they received in Clio Hall. The most that can be said is that this training and experience contributed in a real and practical way to the development of their powers, to their facility in giving expression to their thoughts, to their knowledge of the workings of public assemblies, to their readiness in dealing with their fellows. It did for them something that the classroom exercises could not do; helped them in many ways to find themselves, to

test their abilities, to learn to use their knowledge, to increase their capacity for discussion, and to develop their skill in meeting new and unexpected points of opposition or controversy. Letters from graduates, after they had gained success and distinction in their professions or in public life, which are scattered through the minutes, abound in expressions of obligation to the Hall for the benefits that it had conferred in intellectual stimulus and moral influence, in rhetorical training and parliamentary experience, and in creating and fostering friendships. Many men, indeed, have felt that what they had gained from their efforts in Hall was of larger value to them in after life than their attainment in any single course of study in College.

The great sons of Clio have not owed their greatness to Clio any more than they have owed it to their *alma mater.* But Clio as well as *Alma Mater* had her part—and a worthy part—in their development. They were stronger men, or sooner became aware of their strength, because of their training under the discipline of Clio and because of the experience they had gained in the clash of mind with mind in the varied exercises of the Hall. And Clio has a right to be proud of them; to have the same sort of pride in them that *Alma Mater* cherishes. They are part of our history, our heritage, our possession. They compass us about, a great cloud of witnesses. Such and such were the Cliosophians of

other days, we may proudly boast. They were our elder brothers. They have left us a splendid tradition. Their example and achievements should be a spur to those that follow after along the way where aforetime their feet found pleasant passage.

And all that Clio has been and has done in the long years that have elapsed, since the handful of earnest young men first gathered for debate and literary effort in that little upper room of Old Nassau, should reinforce the determination to maintain the Cliosophic tradition unimpaired and to pass it along to future generations of students in full vigor and effectiveness. Methods may change as they have changed in the past; antiquated forms may yield place to new. But the old spirit, the old ideals should endure.

Always there will be need of such a forum as the Hall affords; for rhetorical and elocutionary practice, for free discussion of the questions, old and new, that interest young men, and, not the least, for the opportunities it offers for gaining practical familiarity with parliamentary rules and methods.

The Halls, in all probability, can never be restored to the commanding place in undergraduate life and affection that they so long occupied. Princeton is no longer a college but a great university. Simplicity has made way for complexity and widening diversity of interests and aims. Innumerable extra-curriculum

activities and associations have gradually come into being and make their demands upon the time and the attention of the students. Undoubtedly, too, the life of the clubs, with the intimate relations it fosters among particular groups of students, tends to weaken the appeal of the Halls. But the Halls, the most ancient literary societies in America, offer what no other association of students in the University can offer or attempts to offer. And their place should be secure. The greatness of their extended history, the solidity and permanent worth of their achievement, and the importance and practical value of the culture they exemplify and impart, should be a guaranty of their perpetuity and continuing prosperity.

AFTERWORD

The task laid upon me by the committee is completed, as well as it has seemed possible for me to complete it. I am aware that my accomplishment may fall short in many particulars. The progress and activities of any human institution during a century and a half present such a multitude of facts, such a diversity of policies, such a multiplicity of controversies, so many and so various points of contact with other interests, that it is difficult to keep within reasonable limits in tracing their causes and courses. I have not attempted anything exhaustive—or, I hope, exhausting. What I have sought to do is to give an accurate (as I trust) summary of the principal facts of the origin and development of the Cliosophic Society, and to present an interpretation of the spirit which has permeated its endeavors in different periods of its long life. If I have not succeeded in this, I have not succeeded at all.

And this has not been an easy task to perform. The Society has not been careful in the preservation of records. Innumerable documents, in manuscript or in print, reports of committees on the early history of the Society, letters from early members, transcripts of laws and regulations, of treaties and conventions,

have disappeared or been cast as rubbish to the void. One might suppose, at first thought, that all such records would have been carefully retained; and with them a copy of every catalogue of the hall library, of every catalogue of members, of every document or pamphlet printed by the Society, either alone or in conjunction with the American Whig Society; and that there should have been preserved likewise a sample of every form of the diploma, of every badge and key and medal. But this has not been done; perhaps, as I have intimated, could not after all have been expected, because the membership changes so rapidly and officers exercise authority for such brief periods.

It has been a wearisome undertaking to read volume after volume of the minutes of the Society, and yet one constantly lightened by passages which gave insight into thoughts and conditions that long ago dropped out of the minds of youth or ceased entirely to exist. Often the hand paused before turning the next leaf, while the imagination was busy in trying to visualize some ancient meeting of the Hall in the little chamber of Old Nassau or the upper north room of Stanhope Hall. A wood fire was crackling on the hearth or roaring in the stove; candles in sconces or branched candlesticks, or "patent lamps" of reeking sperm oil, were shedding dim light; the close air of the room was heavy and somnolent; the chairs and settees were filled with

young figures in gowns; and a youth, afterward to be famous in church or State, whose bones have long been dust, rejoicing in the fictitious name of Themistocles or Sempronius, was rising to a point of order, or reading from the *Spectator*, or declaiming an oration, or debating the relative merits of Alexander and Cæsar or the tremendously important question whether students should cultivate "female" society. Then the curt and jejune records were aglow with interest and illumination, and the intense, throbbing life of far-off student days, with its forgotten rivalries, its "hoaxing" escapades, its eager hopes and ambitions—all, all sunk now in "Lethe's dreamless ooze"—seemed once more to be astir in the world.

And when I came down to later years—ah, they too are now remote!—to my own time in College, I found myself turning the leaves with ever increasing reluctance and deliberation, as requickened memory lingered over the trials and the triumphs of far away hall nights in which the youth that was I had share. Names that memory had long let slip again came into consciousness; figures that had grown vague and shadowy resumed their form and force. I seemed to feel once more the warm touch of vanished hands—pulseless now, dust now; to hear once more the sound of voices that I loved —still now, long, long still. (I think of many as I write; but most tenderly of all of that rare soul and

true, long faithful and efficient in his service to *Alma Mater* and to Clio, my dearest college friend and steadfast friend of long years that followed, Samuel Ross Winans ('74), of blessed memory.)

Yes, there was weariness in laboring through the heavy volumes of the minutes, but relieved at sudden intervals with melancholy pleasure which was ample compensation. If out of the records what I have here gathered together and woven into orderly texture shall interest my fellow Cliosophians, I shall feel that my time was not ill spent. My conviction of the value and importance of the Cliosophic Society, as an instrumentality of training and culture for young men in their university years, has been deepened and strengthened by my study of the long record of its activities and achievement. And what I say of Clio in this respect, I would say likewise of the American Whig Society. The work of both has been substantially the same. They have been the two wings of the army of Old Nassau, both fighting alike under the same banner, both rejoicing to place above their own colors and motto the orange and black and the *Oranje boven* of *Alma Mater*. A classmate of mine, a Whig, has told me that his father who was of Yale decided to send his sons to Princeton in preference to his own college, because here at Princeton the two ancient literary societies were still active forces in the life of the College. He be-

lieved the training they gave supplemented the work of the classroom in a most helpful and desirable way. And that judgment was sound; justified by long observation and experience; testified to by innumerable men that had enjoyed their privileges and rejoiced in the benefit of their discipline.

I for one cannot doubt that they are still needed, still have their distinctive place and work to fill and to do. Let them live on in perpetual youth and vigor, faithful to the spirit of their long and honorable history! And Clio—may she be true always to her tradition of honest effort; true always to her noble motto, *Prodesse quam Conspici!*

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